

NEW BOOKS FOR WINTER READING

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Some New Books

Reviewed in This Issue

George A. Gordon's "Religion and
Miracle"

Jasper T. Moses' Tribute to His Mother,
Helen E. Moses

James Egbert's "Alexander Campbell
and Christian Liberty"

Hugo Munsterberg's "Psychotherapy"

Lyman Abbott's "The Temple"

Edward O. Otis' "The Great White
Plague"

Charles F. Dole's "Ethics of Progress"
and

Many Book Suggestions for Children

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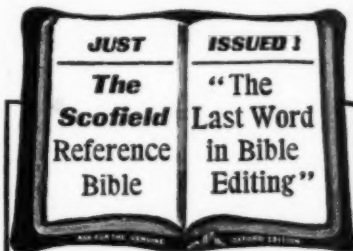
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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

The Shepherd's Search

ONE of the most beautiful chapters of the entire Bible is the fifteenth of Luke. It is one of the charms not only of the Perea ministry of Jesus, but of the entire series of his utterances. It contains the three great parables of the lost sheep, the lost coin and the lost son. With increasing insistence upon the value of human life which is all the time represented under these three story forms, the Saviour passes from one in a hundred through one in ten to one in two; from the sheep which might easily be spared, through the coin which would be a serious but not irreparable loss, to the son whose departure and estrangement well nigh broke the father's heart.

Palestine was a land of shepherds and flocks and is to this day. Israel, in coming in from the desert, changed from a nomadic to an agricultural people and later from agricultural to urban life. But it never lost the love of the field or the flocks. Many of its most beautiful figures of speech are derived from this occupation. And the Shepherd psalm has enshrined itself in the regard of the faithful in all ages as much by the beauty of its figure of the shepherd as by its central truth of the protecting love of God.

The abundance of references to shepherd industries in the Old Testament made it appropriate that Jesus should employ the same figure to represent himself as the good shepherd. One of his most searching and discriminating descriptions of his mission in the world employs throughout this line of the shepherd and the sheep.

But in the parable of the lost sheep our Saviour puts specific emphasis upon the dangers which human life encounters in the wide wastes of the world and his own supreme value as the shepherd overseer of souls. That humanity is lost is a very real and tragic truth which he tries to convey in this story. There have been ages when theological phraseology quite obscured the central and appalling truth of man's lost condition. Even today the words seem to have little meaning in the minds of a generation that has grown prosperous and self-indulgent.

What does it mean to be lost? Outside of the church, the successful business man, the professional man who has won an assured place in his work, the educator, the journalist, the man of affairs, the woman who is a social leader or even social follower, the housewife, the mother, experience very little mental reaction when, in the language of Scripture, they are described as lost. They do not feel any such sensations. Life looks too cheerful and offers too many opportunities for self-realization for them to take seriously the language of the pulpit.

The trouble is probably with the pulpit itself. It has not interpreted the significance of the experience of being lost in terms that the average man and woman can understand. Our generation has no vital conception of anything serious in a condition from which the act of joining the church can save it. The church itself is busy with so many things that seem trifling and its teachings are so frequently ill adjusted to the needs and comprehension of the men and women it seeks to reach that its story is discredited where it should be impressive and convincing.

To accept the companionship and interpretation of Jesus, however, is to gain a fresh sense of the reality involved in even the slightest of his figures of speech. He knew full well that none of the parables of this chapter or any other could exhaust the significance of the moral life. Language is a weak instrument at best to express spiritual facts. It breaks down constantly under the stress of such truths as those which Jesus and Paul tried to convey. But it has at least hints of the great experiences through which the souls of men are always passing.

Jesus came into the world that men might have life and have it abundantly. He saw that to live on the lower levels of selfish interest and materialism was to miss the supreme chance of living. He did not reprove men for seeking wealth or influence or station. He only warned them that these things could not satisfy men with natures like God's. To live with no larger outlook upon life, no

ampler purpose, no deep and urgent passion that links the soul with infinite purposes and gives it continental proportions is to be lost. The man who wanders through an art gallery with no training that can make him appreciative of the masterpieces hung about him, is lost. The man who finds himself in a social group where culture, good taste and elevated thought prevails and is without some adequate appreciation of these fine qualities and some power to adjust himself to his environment, is lost. The man who is unconscious of the deeper and more controlling emotions of life, who has never, for example, felt himself urged onward by the commanding power of love, is lost. He is in the outer darkness. He is an alien from the commonwealth of heaven and a stranger to the covenants of promise. The woman who finds her only satisfaction in self adornment or the pursuit of frivolities of a superficial order, who knows and cares nothing for the great ideals of home life, the glory of nourishing childhood, the transfiguration of character through widening interests in the great vocations of social service, is lost. This is no theological abstraction. It is no phrasing of the books. It is the serious and appalling fact to whose interpretation Jesus gave his life.

Jesus came to save such men and women from the narrow, profitless, and unsatisfying life in which at their best moments they find themselves implicit. The sheep in the desert may be content until a storm breaks upon him and he longs for the shepherd's voice. The coin, inert and senseless, is content to remain where it rolled into the dark. But the human life with any response to infinite values is sure to waken soon or late to a sense of its lost opportunities. It becomes aware that it is missing the divine chance. Like the prodigal son, such a man comes to himself at last.

Whenever that moment comes, brought by any compulsion of suffering, of admiration for holiness and beauty, or of arousal to Christian truth, there is One who is the shepherd of the sheep and who is willing to go a very long way to find the one that is lost. That wonderful picture of shepherd's love that carries not until the last mountain is scaled and the last valley is threaded in the search for the missing sheep has been told in parable and song until all the world knows it. But it can never be fathomed in its immense significance. The shepherd seeks until he finds the sheep.

In that word "until he finds" lies the glory of the tireless love of God and the pathos of man's resisting will. The sheep cannot choose but be found by the shepherd who, with unwearied stride, searches all the waste. The coin cannot but yield itself up at last to the searching finger of the undiscouraged housewife; but, alas, the lost son may deliberately choose to tarry in the far country. And even those gracious words "until he find it" may be defeated by the unsubmitting soul of man. It would be a comfort to believe that the purposes of God pursue the sinning soul so lovingly, so relentlessly, that somewhere either soon or late it must come back home. Perhaps in some way that we do not now perceive this will prove itself to be true. But its serious defect is the failure to take account of the choosing will of man. Sin becomes cumulative; choices grow by practice. To insist that all men will repent and turn to God at last in this or some other world is to approach dangerously near the price at which the dice are loaded in the great game and the universe becomes mechanical and not free. But it is the greatest of satisfaction to know that if there be a dead line beyond which the soul cannot return to the light, it is of man's making and not of God's. The great Shepherd at least searches until he finds the sheep. Whether he can bring it home must depend upon that will of man with which even God himself cannot interfere.

To preach this parable with all its deep significance is the task of the minister and teacher. At this season of the year when the church rouses itself to new efforts in behalf of the unsaved, it has significant value. To preach it, not as a commonplace of a half-understood theology, but as the great and vital message of the cross is the task and the delight of the servant of the Lord.

The Trend of Events

By Alva W. Taylor

Running Ahead of Public Opinion

It is easy for impatient reformers to run ahead of public opinion. It goes without saying that they should run far ahead in their ideals, but to attempt to run far ahead in their legal regulations often destroys their own cause. Hecker said: "The Law—her seat is in the bosom of God, her voice the harmony of the universe, all things in heaven and earth unite to do her homage—the weak as feeling her protecting care, and the strong as not exempt from her power." If this be so, the law must be just and the public must realize both its justness and its necessity.

Education must precede regulation in matters that have been common custom. In republican government the people have a sense of their own responsibility for law-making, and if laws are enacted to which they are not favorable and which cross decided custom, they will excuse their evasion through this blind sense of their own responsibility for law-making, and, holding the creator greater than his creation, perhaps even defy the law. They must be educated to see the public good, to acknowledge the demands of society upon their personal desires, to know that personal gain or habit cannot intervene before public welfare. True, there are always some who will have to be taught with the "birch." But for such fewer laws would be needed. The greatest good for the greatest number rules against the personal privilege of many and civic patriotism demands the sacrifice of "personal liberty" in matters of social moment.

Preferential Voting

The Primary is admittedly a problem. Plurality nominations make it easy for independent voters to divide their votes on differing issues or differing phases of the same issue or between several ambitious reform candidates, while the machine never has but one candidate unless the second be up for a blind. Florida has the second election system for nomination. This plan gives majority nominations but is expensive. Berkeley, Cal., has adopted it also. Plural nominations are the bane of the primary. Where there are many candidates a small minority may nominate. Preferential voting gives majority nominations without the expedient of second balloting. Grand Junction, Colo., has adopted this system in its new charter.

The device is very simple. The voter simply marks his first, second, and third choice. Any candidate that has a clear majority over all on the first ballot is thereby nominated or elected as the case may be. In event no candidate has a clear majority over all the candidate lowest on the list is dropped and the second-choice column is counted and added to the first, and the name receiving a clear majority of all in the total of first and second choice votes is victor. If the count of the second choice gives no one the majority then the lowest on the list is again dropped and the third choice totals for the remaining names added to the previous totals for each and the office goes to the man with a majority over all. This is believed to be an effectual enemy of the machine. If applied to both nominations and elections it ought to stop any crookedness or wire pulling that the people desired stopped. Of course no system can be devised for the conscienceless electorate, that, by lack of faith in good government or love of partizanship, refuses to attempt to be independent.

Checks Against Maladministration

Our forefathers sought to institute a series of checks against ill-advised or arbitrary legislation by providing two legislative bodies and giving executive and judicial powers the right of veto and of judicial construction. Back of all they placed a constitution that prohibited any hasty action and attempted to set up almost prohibitory checks by the basic fundamentals it set in the foundations. Today we need to devise checks against maladministration. Administrators need a freer hand and a check on their enlarged powers that will be lodged in the electorate.

The new type of city charters have almost invariably adopted the Initiative, Referendum, and Recall. To give a mayor, a department head, or a police superintendent the large powers of administration that effective execution demands and then to leave him unchecked by a larger power, is to deliver the very powers of government over to the machine politician that happens to gain one of these positions.

Civil service is an attempt to put the detail of administration under rules of competency and to prevent the discharge of competent officers by corrupt or designing heads. Civil service has proven its worth, but its weak point is also made apparent. It is not inefficient, but it is not all-sufficient.

This is strikingly illustrated in the case of the new Chief of Police in Chicago. He is evidently trying to give the city a clean police administration, but has a Herculean task on his hands and is baffled by his own aids. The whole force is honeycombed with corruption and the chief is powerless to discharge corrupt men without a trial before the Merit Board, where evidence must be strong and guilt is unproven even when entirely apparent. The Merit Board may itself be so in sympathy with the let-alone-policy of the politicians that it will make investigation difficult and discharge all but impossible. Would it not be better to allow the head of the department large powers over his force and hold him in check by the Recall? If he does not get an efficient force, let the public call him to account by demanding his discharge. The very fact that one-fourth of the voters could demand a recall and compel him to go before the electorate, facing certain definite charges, would make him very careful to do what would commend itself to the public conscience. Civil Service would operate to prevent incompetence getting onto the force, but it would not operate to keep corruption out of it.

A Radical Charter

Grand Junction, Colo., has adopted the most radical of the new city charters. Besides adopting the preferential system of voting as described above, it provides for nomination by petition. Each petitioner must make a separate affidavit for each candidate. Five Commissioners are elected and held responsible by the Recall. The Initiative and Referendum are also adopted, permitting people to become masters of legislation. Paving contracts are forbidden and no contract can be made by the council that will extend beyond the life of that council. All grants of power or property, such as franchises, rights of way, grants or real estate, etc., are made only upon referendum. Most radical of all, perhaps, is the utter outlawing of the liquor traffic in all forms. It cannot be made, sold, or given away.

This is the most radical effort to apply the democratic principles of republican government. It puts the final trust in the people, but gives the administrative detail into the hands of elected representatives who are made strictly amenable to public demand. Our cities draw the line straight between the two ideas of government. One is that the people can be trusted to choose their representatives, but that these representatives can be better trusted to care for the people's needs than can the people themselves and that, therefore, their will should be supreme. The other is that the people have both the right and the ability to govern themselves and that they elect their representatives, not to govern them, but to do their will, and that to this end they give them powers of administration and committee subject to public revision.

Commissioners Instead of Legislators

The recent meeting of Illinois mayors petitioned the legislature to submit the commission form of city administration to a referendum. It is a referendum matter even after the law is passed—every city must vote on it before adoption. It allows any city to adopt the commission plan or keep the old method of government.

The commission plan looks upon the city as more an administrative than a legislative unit. The matter of fixing legislative principles is so largely done by the state legislature that the city can well give ordinance-making into the hands of its administrative boards, reserving, by the Referendum, the right of veto for the people. The design of the commission plan is to center responsibility in a few competent heads of departments and to hold them strictly accountable for administration in their respective departments, allowing them to pass necessary ordinances, subject to revision and to initiation by the electorate. It makes the city government less a matter of politics and more one of business and social progress.

Wisconsin University, ever to the fore, has organized, through its Extension Department, a Municipal Reference Bureau. The Political Science Department of the University gives seminars in Public Administration and the close coördination between the two gives the actual officials of municipalities the benefit of their expert investigations and advice. The information acquired will be given the municipal public through the lectures of the Extension Department, and the expert investigations in all city problems will be freely furnished to city officials and a journal called *Municipality* will be published for the general diffusion of intelligence on all civic problems.

The University undertook this work when the state passed the law allowing cities to adopt the commission form of government. It recognized that this meant the attempt to make city administration intelligent and efficient, a matter of social more than political consideration. It will be recalled that Wisconsin devised a reference department for state legislators some years ago that proved of great worth for those who came to the capitol desirous of legislating intelligently.

Prairie State Rebels

Senator Cummins is not affrighted by the President's Winona plea for Tawney nor his Boston apology for Senator Aldrich. He declares the war is on and that with all respect for the President it will be prosecuted. The President assumes the role of harmonizer. He is one of those big-natured fellows who sees good everywhere and in all men—barring, perhaps, the Oklahoma constitution. He calls Cummins and Aldrich alike into his councils and treats "Uncle Joe" not only with good-natured suavity, but treats with him for legislation. His western trip has not been a success as a harmonizer of the prairie state rebels. Dolliver says, with characteristic conservatism, that he sees no reason for changing either his opinion or tactics. Bristow, doughty fighter, throws the gauntlet fairly into the face of the "reactionaries." La Follette has the war horn to his lips and speaks with his wonted frankness. All these declare uncompromising loyalty to republicanism, but also declare that if Cannon and Aldrich are good Republicans, then they are not.

A cartoonist has drawn a map of Aldrich's country. It makes New England and the Middle Eastern states as large as all the remaining nation. They may accept the President's protest that

the Rhode Island man is patriotic and does his honest duty as he sees it, but they deny that he has any conception of the fact that the interests of the whole country are not those of the East alone. Massachusetts turned an overwhelming Republican victory of a year ago into a bare majority this year, with the tariff question as the clear-cut issue, and Senators Lodge and Crane active for the candidate and the present bill, and Massachusetts is above almost any state a manufacturing territory. A Republican ran on the democratic ticket for Lieut.-Governor as a foe of the Payne-Aldrich bill.

This, of course, gives great heart to insurgency. The Middle West feels it will take a turn at molding policies. The rebels are from the prairie states. Kansas, ever in the lead, proposes to inaugurate a Republican campaign, among Republicans, to defeat all who opposed the insurgent program in the last congress. "Uncle Joe" has been through these states "cussing" in private and venting no little spleen in public, shouting all the old party shibboleths, and earning his long deserved retirement thereby. It is notorious that on the recent trip with the President down the Mississippi, Middle West congressmen frankly told the Speaker that it was as good as defeat for them to advocate him any longer and that he could best repay his debt to them for past fealty by making this term his last. La Follette reminds us that Cannonism is the real issue and that it must not be obscured behind Cannon; that it will be of no use to retire Cannon if it does not at the same time retire the arbitrary rules he holds over the head of congress and the Bourbon principles of which he is crowned monarch. Many strong party men whisper loudly enough to be heard that if the President does not make more open cause with progressive policy and less tolerant espousal of reactionary personalities, that a certain gentlemen in Africa will be his successor as well as predecessor.

Editorial

AMONG the notable figures in English life during the past decade Lord Rosebery occupied a position of great promise and prestige, especially in the brief interval following Mr. Gladstone's retirement from politics. But after his short administration of the premiership he began to withdraw not only from general political activity, but even from the close friendship of his colleagues among Liberals. In July, 1901, he announced his intention to plow his furrow alone, and later, during the premiership of Sir Henry Campbell-Bannerman, he advised the Liberals to clean their slate in terms that were somewhat resented by the Prime Minister. When, indeed, he was asked if he spoke from the interior of their political tabernacle, he replied in the negative. But he added that he hoped to remain not wholly in solitude. Recently, after a long political silence, scarcely broken by his *Life of Napoleon* and certain lectures on literary topics, Lord Rosebery has assumed the attitude of critic of the Liberal budget, now being so vigorously pressed for adoption in the House of Commons. This last utterance plainly reveals his final departure from the Liberal side, although he has not announced any policy of direct support for the Conservatives. Lord Rosebery might have been a tower of strength to progressive legislation in England, but his aristocratic sympathies have been too pronounced, and his place in the political life of England will be a pathetically negligible one. The famous lines of Browning on "The Lost Leader" recur to those who study his career.

THE plans for a campaign in the Winter and Spring to exclude the saloons from Chicago are going forward with enthusiasm and confidence. The Anti-Saloon League and the Chicago No-License Committee are co-operating in this enterprise. It might seem at first entirely unreasonable to expect success in such a huge undertaking as this, but next to winning a fight is the good that results from making it. It is certain that the ultimate victory for sobriety against the saloon can only be won at the end of a long campaign; and each battle, whether it is won or lost, helps to educate the community regarding the true character of the liquor traffic. It is for this reason as well as because there is a fighting chance of actually winning in the present instance, that the temperance forces are lining up for the coming contest. One of the promising features of the work is the harmony prevailing between temperance forces which have been all too quick to assume critical attitudes toward each other, almost amounting to open hostility. Nothing is more disastrous than for such organizations as the Anti-Saloon League, the Prohibition Party and the local temperance organizations to quarrel over methods and results. At the present time there seems to be a

reasonable degree of unity in this Chicago campaign, and this is the most heartening aspect of the matter.

The first biennial convention of the Anti-Saloon League of America, which will also be the thirteenth national convention, will be held in Chicago from Monday, December 6, to Thursday, December 9. It will be preceded by a conference of superintendents and field workers from Tuesday, November 30, to Saturday, December 4. Sunday, December 5, is to be made Anti-Saloon Sunday in all the churches of Chicago. Speakers will be provided by the League to occupy the pulpits of all churches which offer this hospitality. Eminent representatives of temperance work throughout the country and indeed throughout the world will be present to make the convention the most notable temperance gathering in modern times.

ONE of the interesting lines of investigation which has claimed the attention of certain workers in the field of psychical phenomena is that relating to alleged spiritistic manifestations. Gradually it has been shown by the simple rules of scientific observation that the vast majority of spiritistic phenomena are purely the tricks of the trade. All such alleged proofs of spirit activity as slate writing, table lifting, trumpet speaking, spirit messages and most forms of materialization have been shown to be the simplest tricks, easily performed by the practised operator and relying, of course, upon their surprising and unusual character for any ability to delude the credulous. The most convincing proof of the fraudulent character of these mediumistic claims is the fact that every trick in the long list of alleged spiritistic manifestations is also performed by men and women who claim no intercourse with the spirit world. Now and then, however, there are found persons with such psychic gifts that their operations require more careful study, and even then seem to baffle the experts. An instance at hand is the Italian woman, Eusapia Palladino, whose arrival in this country last week was at the request of certain members of the American Society for Psychical Research, who had learned of her remarkable powers manifested in various European capitals. This woman, who seems to be a fair representative of the peasant type, without physical attractiveness, but with a highly nervous temperament, performs feats of amazing character which, in many instances, have completely baffled the psychic experts in their efforts to explain them. It is evident that their explanation lies not in the realm of spiritism at all, but in that of psychic endowments of an extraordinary type. The interesting fact regarding the woman is that, coupled with these alleged mediumistic powers, there are moral qualities of the most primitive and undeveloped type. If it could

be claimed that the woman is the proof of spiritistic manifestations, then certainly the character of spirit life with which she is conversant, is of the least desirable sort. Her performances, however, prove the fact that there is still a considerable realm of psychic activity unexplored, or at least uncharted, and that the students of psychology have before them an interesting field for exploration. It is a field with many alluring features, but unfortunately the people who have given it the most attention are apparently those less capable of drawing sane and wholesome conclusions from their studies. The broad and immature conclusions reached on the part of some men whose names are more or less familiar as students of science show that there is need not only of poise and restraint on the part of one who gives himself to psychic study of this character, but also of a competent and thorough preparatory training in studies related to the psychic field.

ONE of the most interesting features of the work of the Religious Education Association, whose headquarters are in Chicago, is the collection of a library of nearly two thousand volumes on special subjects relating to religious education. This library is arranged for easy access in the rooms of the Association at 72 Madison street. It is something of a proof of the service that this library is rendering that the United States Custom Office has, after examination, recognized it as entitled to the privilege of a public library, including the reception of books from Europe duty free. Many visitors call daily at the rooms of the Association and consult the volumes there gathered. Those of our readers who live in Chicago or who are passing through the city will do well to visit this library and become familiar with its significance and value as an aid in the great work of religious education. The time will inevitably come when some person will furnish the funds to put it on a systematic basis and enable the office to employ an assistant who can have the care of the volumes and can render aid to those who wish to avail themselves of the collection.

IT IS apparent that the Disciples are not the only ones who are dreaming of Christian unity and striving for its realization. From the most unexpected quarter news comes constantly of serious and prayerful attempts making toward this same end. The latest news of this kind and perhaps the most remarkable is that which relates to the efforts now being made in New England for a closer union between the Episcopalians and the Congregationalists. The men in both denominations who are wrestling with this question are not without hope that wide as are the reaches that separate these two churches, they may be brought not only to coöperation, but actual union. A committee representing the Congregationalists and headed by Dr. Newman Smyth of New Haven met a similar committee headed by Bishop Brewster of the Episcopal church to exchange views regarding the desirability of such a union and several questions which touch most points of possible difference were discussed in a spirit which promises a serious effort to grapple with the problem and bring some solution to pass. The mere fact that such a union could be contemplated by men of recognized standing in the two denominations is a proof that the question is not merely academic, but practicable and capable of solution. The Disciples will watch all such efforts as this with the keenest interest and most sympathetic attention.

THE Biblical World for November opens with an editorial entitled "Our Attack on the Bible." It is a review of the circumstances connected with the sensational newspaper reports of last month's editorial on the "New Ethics and the Historical Interpretation of the Bible," of which The Christian Century made mention. Professor Votaw writes on "Moral Training in the Public Schools," an exceedingly live topic treated in a constructive and suggestive way. Professor McFadyen continues his articles on "Communion with God in the Bible," and Professor Edward O. Wicher deals with "Ancient Jewish Views of the Messiah." Professor Soares writes of Paul's missionary methods and Professor Goodspeed of Paul's voyage to Italy, while Professor Vernon Bartlett treats of Paul in Rome. These three articles, all of which are illustrated, are valuable for their assistance in the International Sunday-school lessons of this quarter.

Dr. Wilfred T. Grenfell, the Labrador missionary, has been giving a series of addresses in Chicago in the interest of his work among the fisher folk of that region. His lectures are illustrated by stereopticon views and are full of interesting facts in regard to these northern regions and their people. Dr. Grenfell's story is one of the romantic and impressive narratives of missionary work in our generation.

Biblical Problems

By Professor Willett.

What was the purpose of Moses' killing of the Egyptian? Was it the result of his anger at Egyptian cruelty or was it a signal for the uprising of his people. R. C. T.

The narrative in the book of Exodus implies only the first of these motives. But the words of Stephen in his defense (Acts 7:25) "He supposed that his brethren understood how that God by his hand was giving them deliverance; but they understood not," seem to imply that Moses expected his countrymen to rise in an effort for self-liberation when he thus pointed out to them his plan and offered his leadership.

Dear Brother: I had occasion today to look up the subject of "Baptism for the Dead." I was disappointed in finding nothing definite and clear upon that subject. Pardon me if I give an interpretation that seems at least clear to me, and one upon which I desire your criticism. In the 15th of 1st Corinthians Paul is writing upon the subject of the resurrection. He emphatically gives the Corinthians to understand that the Christian religion is based upon the resurrection of Christ, and that if Christ be not risen, that, then, of course, Christ is dead and our hope is vain, etc. If Christ is dead, and you have been testifying by your baptism (immersion) that Christ is risen, then you have become false witnesses, etc. Then comes that 29th verse which I wish to quote by inserting in parenthesis the word Christ, which I think will make my idea clear. "Else what shall they do which are baptized for the dead (Christ) if the dead (Christ) rise not at all?" Why are they then baptized for the dead (Christ). It seems to me that this version is logical when we take into consideration that immersion symbolizes the death, burial and resurrection of Christ. Is it not fair to presume that Paul had taught the Corinthians the significance of baptism by immersion? And that they practiced it as taught by him, showing forth that which some of them had ceased to believe, and in that practice they were false to their convictions? All of the other interpretations that I have seen, seem to be based upon a supposition of what must have been a custom for which there seems to be no authority. Most respectfully yours, A. L. C.

Springfield, Ill.

This interpretation of the verse in Corinthians is interesting, but not convincing. If the apostle had intended to refer to Christ as the dead for whom others were baptized, he would surely have made it more evident by his words. It would have been appalling to leave so simple a fact obscured by partial statement. Of course the significance of your interpretation may be taken for granted without supposing that the apostle had it in mind, for it is obvious that it would be useless to baptize any one in the name of a dead Messiah. But this can hardly be what Paul has in mind. The custom was as old as the days of the Macabees, as we learn from the first book of that name. And similar ritual customs for the dead, with the obvious significance of claiming the virtues of redemption for those who had passed away without such obedience as entitled them to the rights of believers, was common. This seems to be the natural and obvious meaning of the text.

Please tell me the best biographies of the following men: Huss, Luther, Erasmus, Calvin, Wycliffe, John Wesley; also the best treatment of the soteriology of the Old Testament. B. H. Cleaver.

Huss—Loserth: "Wycliffe and Huss"; Luther—Lindsey (in brief; 296 pages), Koestlin (full and authoritative); Erasmus—Capey (brief, 220 pages), Emerton (the best; 463 pages); Calvin—Henry (old but standard; 2 vols.), Schaff: "History of the Christian Church" (vol. 7), is the best; Knox—P. H. Brown (full; 2 vols.); Wycliffe—Lechler (translated from the German); Wesley—Winchester.

The soteriology of the Old Testament is best treated in the Old Testament Theologies of Schultz (2 vols. T. & T. Clark) and Davidson (Scribner's—International Theological Library); also in a work just published by the University of Chicago Press on "Atonement" by Smith, Burton and Smith.

The Book World

The Inner Life

THE TEMPLE, by Lyman Abbott, is the third of three companion volumes. The others, previously published are: "The Great Companion," and "The Other Room." These are not books of theology but of religion. Their object, the author says, "is not to define but to describe." The first to describe Christian faith as an experience; the second, to describe immortality, a habit of mind in looking upon things that are eternal; and the present volume is not to expound philosophy or psychology, but to describe human experience as it ought be, interpreting the laws of both body and mind. The treatment is practical, terse, and suggestive. The chapters are brief and may well be used for short studies for evenings by a group of church people. They might with great profit form the text for a series of studies substituted for the usual prayer meeting service. The comprehensiveness and suggestiveness is seen in the mere enumeration of the chapter headings: "The Body," "The Eye," "The Ear," "The Tongue," "The Hand," "The Feet," "The Appetites," "The Passions," "Imagination," "The Conscience," "The Reason," "Love." These chapters form a little volume of inspiration, and practical wisdom hardly surpassed anywhere. They are good for any life that is still growing. (The Macmillan Company New York. \$1.25, net.)

THE PSYCHOLOGY OF PRAYER, by Anna Louise Strong. This small volume is in part a reprint of articles in the American Journal of Psychology and Education and the American Journal of Theology. It deals with prayer as a study of social relations between the individual and God. It traces somewhat the character of prayer as employed by primitive people and children to express their sense of need. And from this simple value of petition it traces the growth of discrimination up to the point where prayer becomes, on the one side, a satisfaction of the sense of rest and completion in relations with the divine, or of desire for quickening and assistance in the tasks of the world. The writer has carefully avoided all discussion of the reality of response to prayer, and confines her attention to the psychology of the subject, attempting to trace the results of prayer as they are observed in the praying subject. The treatment, though fragmentary and far from satisfactory as a statement concerning prayer, is a valuable contribution to one aspect of the subject. An appendix contains a selected bibliography. (University of Chicago Press, pp. 122. \$1.75 net.)

PSYCHOTHERAPY, by Hugo Munsterberg, is one of a series of books on applied psychology by the same author. It is a much needed work. Loose and often misleading psychological conceptions have passed into popular use at the present time. Especially in the practical field of so-called mind cure do these erroneous conceptions prevail. The popular doctrine of the subconscious is an instance in point. Upon this doctrine are based more of the psychic follies of today than upon any other. Professor Munsterberg dismisses the subconscious with three crisp words: there is none. He insists upon carrying the scientific method straight through all phenomena like hypnotism, somnambulism, alternating personality and suggestion without the use of the uncanny and mystical hypothesis of a subconscious mind. In this he is in accord with the best psychologists. The facts of psychotherapy are not questioned by the author. One way of curing disease is through the psychic side

of the psycho-physical organism. But it is never to be overlooked that the human organism to be cured is psycho-physical through and through. One school of psychotherapy today proceeds upon the contrast between consciousness and subconsciousness and makes its approach to the organism through the subconscious. The other school proceeds upon the antithesis between mind and body and makes psychotherapy a kind of triumph of the mind over the body. The first is the fallacy of the popular representatives of the Emmanuel Movement, the second is the assumption of Christian Science. "As soon as we have overcome the prejudices of these two rival schools and have recognized that both are wrong, that there is no subconsciousness and that there is no psychological fact that is not at the same time a physiological one, we see at once that this common procedure of both schools is unjustified and dangerous." The practical inference is that the systematic application of psychotherapy belongs in the hands of the well-trained physician and of nobody else. But this involves of course that every physician ought to be well schooled in psychology.

Dr. Munsterberg brings to his task not only a thoroughly specialized training in psychology, but an almost equal specialization in physiology and medicine. The book gives an introductory section of about 150 pages on the fundamental principles of psychological science which might be difficult to the average reader. After that, however, the style is easy. (New York: Moffat, Yard & Company, pp. 398.)

Sociology and Missions

THE LIVING CHRIST AND DYING HEATHENISM, by Johannes L. Warneck. Translated by Neil Buchanan.

Herr Johann Warneck has written a volume that is worthy of much more than a conventional review. He has made a close study of the mind of the devotee of animism and all heathenism. His work as a missionary among the devil worshippers of Sumatra gave him an extraordinary opportunity and he has used it to produce a psychological study of the mental processes involved in a conversion from animism to Christianity and of the methods and objects which are necessary to produce it. His study of animism leads him to conclude that it is not a stage in the evolution of religious belief but a degeneration of it and a flat denial of God and good and a worship of evil. It involves the contradiction of morality, and custom is the only thing approaching moral sanctions. The first presentation of Christianity is repelled by the materialism of the heathen concept and by their rebellion at the moral demand. Theologically, the new religion does not impress them and they have no acute sense of sin as a rule, but they are miserable physically and socially and the missionary incites a desire for the better by entering this open door of opportunity. He removes the cruelties of heathenism and thus strikes at the major results of its superstitions. The evangelist becomes the evangel and through his own personality as a benevolent factor in the better physical and social life he preaches the personality of Christ. Many phenomena such as dreams and visions are observable in the transition of the pagan mind and illustrate the primitive phenomena of the Old Testament. The missionary always has the boon of a few minds that are truth seekers and bridge for him the weary waiting time for the germinating of his seed in the hearts of the many. Once the mind of the spirit

worshipper is unburdened of its obsessions and the desire for better living is aroused, the personality of the missionary magnetizes the seeker and the work of his redemption is completed by his growing appreciation of the Christ. Moral and spiritual certainties begin to anchor within him, the fact of God begins to be appreciated and his love comprehended, and the spirit of service mounts to the place once held by that of fear and the brute, and the mind of Christ becomes his living possession. (New York and Chicago: Fleming H. Revell & Company, pp. 312. \$1.75.)

MISSIONS IN THE PLAN OF THE AGES, by Wm. Owen Carver, M. A., Th. D., Professor of Missions and Comparative Religion in the Southern Baptist Theological Seminary at Louisville, Ky. Missions are here treated from the theological rather than the sociological standpoint. The Biblical teaching is worthily given, but with a strong theological flavor. The author is quite conservative and prefers the authorized version in his quotations, but demonstrates that neither the conservative nor radical viewpoint takes away the missionary content of the Scriptures. One might expect that the plan of the ages would include some historical and social considerations, but if so, in the author's mind, it must be found beneath the superstructure of theological formulary. In such a chapter as that on "The Meaning of Missions to the World" there is certainly no adequate treatment that ignores the vast social amelioration that Christian missions brings into civilization and a treatment wholly eschatological is hardly adequate to the theme. On the phases treated the book is very readable and enlightening. It lacks the thrill of such a book as McLean's "Where the Book Speaks" just because of its theological cast, but is withal an illuminating exposition of Scripture on the universal element in the Gospel. (New York: Fleming H. Revell Company, pp. 289. \$1.25.)

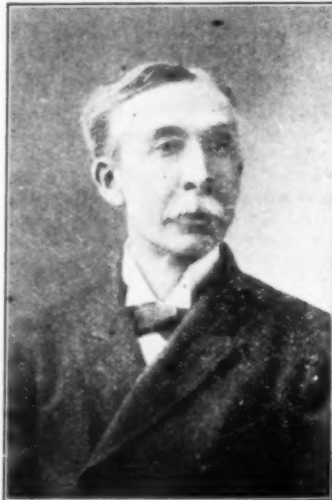
SNAP SHOTS FROM SUNNY AFRICA, by Helen E. Springer. This book is what it is called, snap-shots. It is a series of pictures,—the pictures worth while without the unpicturesque rhetoric so often used to fill in between. The author knows what the untraveled reader wants to know, a thing which many writers of strange lands and customs do not seem to know. They are so oriented within their strange environment that they forget the utter newness and interest of it to the one who never experienced it. Mrs. Springer gives snap shots of the native's way of thinking, of his wearing of names, of his habits at home and on the path, of African highways and byways, the little incidents of travel and life that make it different from that of other places, and so puts together one of the most readable books on that great continent that is getting so much attention today and which will soon be, doubtless, the most sought out portion of the world. Bishop Hartzell writes the introduction. (New York and Chicago: Fleming H. Revell & Co. Pp. 194. \$1.00.)

THE ARMENIAN AWAKENING, by Leon Arpee. This volume is in part reprinted from the American Journal of Theology, but most of the chapters are presented for the first time. It constitutes a history of the Armenian Church from 1820 to 1860 and outlines the causes of trouble and persecution which the Armenians in the Turkish empire have suffered for many years past. One

could wish, of course, that the discussion had been brought down to the present time. A full and careful treatment of the materials which are covered in the survey indicates the effort the author has made to give an adequate statement of the subject, and one knows that this could have been continued to the present, covering, as it then would, one of the most important epochs in the history of religious progress and persecution. The appendix, however, gives a competent statement regarding the new Turkish constitution adopted last spring. (Chicago: University of Chicago Press. 1.25.)

THE GREAT WHITE PLAGUE, by E. O. Otis, M. D. This book is written in popular language by one of the great experts in the study and treatment of tuberculosis. It is attractive reading to the average man. The history, cause, prevention, and cure of the most destructive of modern diseases is simply and graphically told. One is heartened to find that 70 per cent of the incipient cases are completely cured by hygienic measures and disheartened to find that the dread malady lies at the end of nearly every road of dissipation, bad housing, over-work, monotonous toil, crowding, dusty employment and every other evil condition of living that confronts the social student of the times. For instance, it is shown that 41 per cent of cases coming under the writer's observation had a history of excessive alcoholism, and that out of some 23,000 cases examined of those who were engaged in dusty factories, the tuberculosis rate was three times what it was among out-of-door occupations. The writer demands practically all the reforms asked for by social workers today as means of defeating the plague. Among them are the prohibition of the liquor traffic, breaking up of the tenement system, clean factories, food inspection, sanitary living and

trine of good will, conscience and the right, moral evil, how to treat it, the problems of human nature, the realm of casuistry, and problems in practice. Perhaps the most interesting section is the last, in which the author discusses some of the questions which our generation is facing most definitely. After laying the foundation in his previous



CHARLES F. DOLE, D.D.
Author of "The Ethics of Progress"
Thos. Y. Crowell & Co., New York

discussion, he tackles such themes as gambling, intemperance, war, social responsibility and religion. The reader will find the discussion sane, balanced and informing, if not inspiring. (New York: Thomas Y. Crowell & Co. Pp. 308. \$1.50 net.)

The Disciples

CENTENNIAL ADDRESSES, by W. L. Hayden, A. M. Few men among the Disciples are better fit to review with awareness and force the work of the four men whose names are most familiar to us as the first champions of our plea than Mr. Hayden. He comes from a family of the pioneers and his own long life has given him a knowledge of events and movements which have prepared him to make proper assessment of the fathers and the later generation. These addresses have been delivered during the past year and are particularly appropriate to the Centennial time. To do justice to these men without over-statement or boastfulness is a difficult task, and yet Mr. Hayden has accomplished it with admirable poise and fairness. The book includes not only studies of the four founders but a later chapter on pioneers and missions which adds greatly to the value of the work. The book is published in two forms, in pamphlet and in cloth, at 25 and 50 cents or \$2.00 and \$4.00 per dozen, respectively. It is a genuine contribution to our Centennial literature. Published by the author at Indianapolis, Indiana. Pp. 48.

ALEXANDER CAMPBELL AS A PREACHER, by Archibald McLean, president of the Foreign Christian Missionary Society. "The Grand Old Man" of our day has here made a valuable contribution to the Centennial literature of the Disciples, for he has not only given an interpretation of the life of Mr. Campbell, which is unequalled, but has embodied the words of many noted contemporaries concerning Mr. Campbell's character and work. The work is in President McLean's inimitable style, clear and incisive, interpreting Mr. Campbell as a preacher and a man. (Fleming H. Revell and Co., Chicago.)

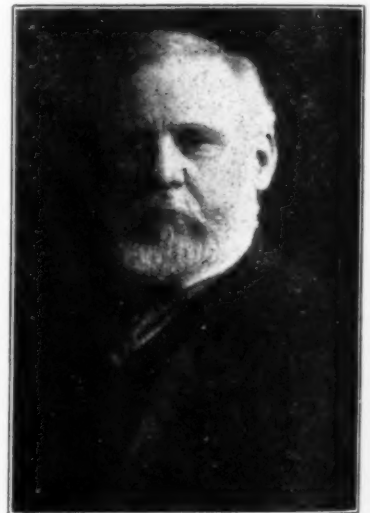
THE STORY OF A CENTURY, by James Harvey Garrison. It has been somewhat surprising that the Centennial of the Disciples of Christ has not called forth a larger list of writings pertinent to the history and efforts of this people. Perhaps our Centennial aims have been so various and insistent that we have not had much time for literary labor. Among the few books, however, which have emerged from the press directly relating themselves to the work of the brotherhood is this volume by Dr. Garrison, who has reprinted the chapters originally published in the Christian-Evangelist. Without undertaking to be in any manner exhaustive, the book reviews the most significant feature of our history from the days of the fathers to our own time. It is a curious fact that in most of the efforts to write the story of this reformation special stress is laid upon the beginnings of the enterprise and upon the present situation and its problems, but very little is said of the middle period which is not less significant as pointing out the tendencies of later times. In the present volume more than half of the space is devoted to the four founders, while only some thirty pages bring up the discussion to the beginning of the summaries. But Dr. Garrison was not writing a methodical history, and we are very glad to have this treatment of even a familiar theme. If there is one point in which the volume seems lacking especially, it is in the failure to emphasize with ever-increasing insistence the real task of the Disciples as the advocates of Christian unity. To be sure the subject is spoken of in many different ways, but the total message of the book does not mass itself on this theme as it ought. None the less the volume is an interesting contribution to our Centennial literature, and additional value is lent by the portrait of several men prominent in our history. Archibald McLean contributes an introduction. There



EDWARD O. OTIS, M.D.
Author of "The Great White Plague"
Thos. Y. Crowell & Co., New York

the abolition of the sweat shop. He describes the amazing progress of the crusade against it and tells the reader of the simple means all can use to aid the cause. (New York: T. Y. Crowell & Co. Pp. 321. \$1.00)

THE ETHICS OF PROGRESS, by Charles F. Dole. Readers of the "Religion of a Gentleman" or of any other of Mr. Dole's works, such as "The Spirit of Democracy," "The Theology of Civilization" or the Ingersoll lecture on "The Hope of Immortality" will welcome this discussion of the theory and practice of civilization, which proceeds from the same pen. Among the topics discussed in the book are ethics and evolution, the doc-



JAMES HENRY GARRISON.

cught to be a bibliography added. (St. Louis: The Christian Publishing Co. Pp. 278. \$1.50 net.)

ALEXANDER CAMPBELL AND CHRISTIAN LIBERTY, by James Egbert, A. B. Mr. Egbert has made a very valuable contribution to the literature of our Centennial year. Manifestly few people have the time or inclination to go through the voluminous writings of Alexander Campbell, even if they were accessible. The volumes of the Christian Baptist and Millennial Harbinger are not easily obtained, even if one had time to read them. An anthology of Mr. Campbell's writings from these periodicals would be interesting, but even this would take a good deal of space. Mr. Egbert has rendered a more valuable serv-

ice by selecting those writings of the great reformer which bear particularly upon the problems that are now uppermost in the minds of religious thinkers. The eight chapters of this book are devoted to such themes as "Liberty and Progress," "The Limits of Knowledge and the Freedom to Think," "Appreciation of Great Personalities," "A New Voice in Protestantism," "Liberty and the Bible," "Criticism," "New Versions," "Heresy" and other themes. In these chapters Mr. Egbert has not merely quoted from Alexander Campbell; he has done more than this. By the side of the quotations he has used he has put such interpretations as help one to



James Egbert.

understand the setting and significance of what is presented. At the same time the book gives admirable expression to the movement of the times in religious thought and the opinions of some of the great teachers and leaders upon the subjects that Alexander Campbell discussed. No one can read this book without a juster appreciation of Mr. Campbell's independence, fearlessness and growth in appreciation of new truths and emerging facts in the Christian world. A brief introduction is contributed by J. H. Garrison, W. T. Moore and F. W. Allen. (St. Louis, Christian Publishing Co. 1909. Pp. 338. \$1.50.)

HELEN E. MOSES, edited by Jasper T. Moses. No woman has made deeper impress upon the churches of the Disciples and especially the womanhood of the churches than Mrs. Helen E. Moses. Called from a comparatively obscure life to the leadership of the hosts of missionary workers in this great company of people, she displayed qualities of leadership in an unusual degree. Her death was felt as a most serious loss by all who were at all acquainted with her personality and services. Her son, Mr. Jasper T. Moses, has done well to gather some memorials of her life into this small volume. It would have been more satisfying to her friends if the volume had been such a biography of his mother as Mr. Moses could so well have prepared. The few pages in the book devoted to this theme only give a rapid and partial survey of the career that would have proved an inspiration to great numbers of readers. We hope that Mr. Moses will still regard this as a debt he owes not only to his mother but to the Disciples. The lives of men and women who have done notable work in the kingdom of God are not too numerous, and every one of them is an inspiration to its readers. The present volume is made up, in addition to the biographical sketch by Mr. Moses, of an introductory statement by A. McLean, an appreciation of Mrs. Moses by A. B. Philpott, a note on the power of a consecrated life by J. H. Garrison, and a memorial tribute by W. J. Wright. These items occupy the first seventy-five pages. The remainder of the book is devoted to missionary addresses and editorials by Mrs. Moses, which extend from pp. 79 to 169; and the last twenty pages are devoted to poetical

selections of Mrs. Moses' composition. These personal utterances reveal something of the woman, but not by any means all that her friends would like to know regarding her. (New York: Fleming H. Revell Company. pp. 192. \$1.00 net.)

Biblical

STUDIES IN GALILEE, by Ernest W. Gurney Masterman. Dr. Masterman, who is at the head of the hospital and mission conducted by the Church of England for the Jews of Palestine, resides at Safid, near the Sea of Galilee, in Palestine admirable opportunity of studying its natural features. For years, while he lived in Jerusalem, he made regular observations of the Dead Sea, with important results to the scientific knowledge of that section of Palestine. During recent months he has contributed a series of articles to the *Biblical World* on the different sections of Galilee. The present volume contains seven chapters dealing with the physical boundaries and chief towns of Upper and Lower Galilee and the Jordan region, the inland fisheries of Galilee, Gennesaret, Capernaum, Chorazin, and Bethsaida, the ancient synagogues and Galilee in the time of Christ. Those who are at all familiar with Dr. Masterman's writing will welcome this compact arrangement of these valuable statements. The material is profusely illustrated with maps, diagrams and photographs. (Chicago: The University of Chicago Press. pp. 141. \$1.00, net.)

ON THIS ROCK, by H. Grattan Guinness, D.D. The author of this book, who has written previously on prophecy with the strong bent of millenarianism, attempts in the present volume first to contrast Christianity with philosophy to the discredit of the latter, and then to point out some of the proofs of the divine character of our faith by a review of the ministry of Jesus and a treatment of the apocalyptic materials which have served other writers of the same school in the elaboration of schemes of "times and seasons." This treatment of the gospel in discrediting contrast with the work of great secular thinkers, and of the Bible as a work of predictions concerning the times of the end, has now largely ceased to have significance for the better informed class of biblical students. It is time wasted to go laboriously through historical records for the purpose of finding the fulfillment of the apocalyptic utterances of Daniel and the Revelation. (New York, Fleming H. Revell. 1909. 227 pp. \$1.00, net.)

THE HISTORIC EXODUS, by Olaf A. Toffteén. Mr. Toffteén is connected with the Western Theological Seminary in Chicago. A considerable fund placed at the disposal of that institution by benevolent friends enabled the writer of this volume to gather a large Semitic library and to publish through the University of Chicago Press this volume and one which preceded it on "Ancient Chronology." The method of the book is not very satisfactory and its materials are far from reliable as scientific statements of the case. But a large amount of work has been devoted to the two volumes which have thus far appeared and which are understood to be portions of a series projected by the same author. (The University of Chicago Press. pp. 306. \$2.50 net.)

OLD TESTAMENT NARRATIVES, by George Henry Nettleton. How often have parents and teachers felt the need of the narratives of the lives of the Old Testament characters put in a form to be read by the youth. It is this need that Mr. Nettleton supplies in "Old Testament Narratives." The narratives are of the men of the Old Testa-

ment times. These men were heroes, and the stories of their lives are of greatest interest and value to young people just entering the period of adolescence. (Henry Holt & Company, New York.)

GENESIS, by Hineckley G. Mitchell. This is the third volume in the new series of biblical commentaries edited by Shailer Mathews under the general title, "The Bible for Home and School." It seems to be fully the equal of the two admirable volumes already published, the one on Acts by Professor Gilbert, and the one on Hebrews by Professor Goodspeed. There is an introduction, brief but satisfactory for the average reader, giving the sources of the book of Genesis and its analysis, with a general bibliography of the subject. This commentary does not profess to equal the splendid work by Professor Driver in the Westminster series, but readers who have been accustomed to depend upon the Cambridge Bible for schools and colleges will welcome this much more adequate and timely contribution to the understanding of the first book of the Bible. (New York: The Macmillan Co. Pp. 373. \$90 net.)

TARBELL'S TEACHERS' GUIDE to the International Sunday School Lessons for 1910, by Martha Tarbell. With an increasing number of Sunday-school teachers who use the International Lessons, the Tarbell Teachers' Guide has become indispensable. Its material is not always satisfactory, but the wealth of comment furnished gives opportunity for such selection as any wise teacher is sure to make. The lessons of 1910 are all found in the Gospel of Matthew, and the first section of the work is devoted to some consideration of that Gospel and the methods by which it can be taught most adequately. (New York: Fleming H. Revell Co. Pp. 475. \$1 net.)

ARNOLD'S PRACTICAL SUNDAYSCHOOL COMMENTARY on the International Lessons, 1910. Edited by David S. Warner and William B. Olmstead. This is a lesson commentary of the older type, closely printed and chiefly to be commended for its cheapness. (New York: Fleming H. Revell Co. Pp. 233. \$50 net.)

THE GIST OF THE LESSON, by R. A. Torrey. A vest pocket memorandum of the lessons for 1910, uniform with the previous volumes by the same author. Dogmatic and usually unreliable in matters of history and interpretation, but convenient as giving in pocket form the (unrevised) text of the lessons. (New York: Fleming H. Revell Co. Pp. 160. \$25 net.)

Doctrine and Life

RELIGION AND MIRACLE, by George A. Gordon. "When a teacher and preacher of the Christian religion moves from the circumference toward the heart of faith, miracles fall out of the sphere of his vision." In these words, which give the clew to the entire book, the pastor of the Old South Church in Boston opens this volume. Dr. Gordon is one of the most eminent preachers and thinkers in the Congregational Church of America. In this course of five lectures delivered before the Yale Divinity School he registers his definite belief on the theme of the miraculous in the words, "More and more the view prevails among educated people that miracles are no part of genuine history." He then asks the question, "How much will survive the storm and abide?" His five chapters are devoted to the following topics, The Issue Defined, Belief in God and Miracle, Jesus Christ and Miracle, The Christian Life and Miracle, and An Eternal Gospel. However one may differ from Dr. Gordon's point of view, the sincerity and earnestness of the discussion are instantly apparent. He is not

minded to make any assault upon the miracles; he merely notes the fact that less and less are they significant for modern thinking. They are no longer aids to faith, but rather the burden which faith must carry. If this be true, what effect is the changing attitude of the thoughtful world toward miracle to have upon Christian faith in general? He believes the effect will be to disengage the fundamental elements of Christianity from the secondary and adventitious helps upon which too much reliance has been placed by a half-intelligent type of apologetic. The consciousness of God in the Bible nowhere depends upon miracle. The redemptive work of Christ is independent of miracle. The apostolic ministries proceeded with the slightest stress upon the miraculous. If miracles really happened in the days of Jesus and the apostles, they were the least important events of early Christianity. If they did not happen, the sooner the church ceases to thrust them forward as objects of belief the better it will be. The eternal gospel of the grace of God asks nothing of miracle. It must be understood in terms which are level to the comprehension of every man and woman today, and in its ability to meet this test lies its supreme efficacy. (Boston: Houghton, Mifflin & Co. Pp. 236. \$1.30 net.)

THE GLORIOUS COMPANY OF THE APOSTLES, by Rev. J. D. Jones, M. A., B. D., is a study of the men who formed the apostolic school. It is a keen, discriminating examination of man's need through the typical needs and characteristics of the disciples, with a telling account as to how Christ fits into the folds of every soul and lifts it to its richest promise and fullest expression of power. (George H. Doran Co., New York. Pp. 258. \$0.75 net.)

Mr. Jones, of Bournemouth, is among Great Britain's most influential preachers. He is the distinguished present chairman of the Congregational Union of England and Wales. Felicitous in speech, artless in style, with a mind for important things and a heart glowing with evangelical fervor, his messages possess a distinctive charm, and effectually dispense the grace of God. Through the George H. Doran Company he has published three handy volumes of sermons. Each volume is packed with nutriment and ferments of the gospel. The laymen will read them and rejoice, and the preacher will find in them veins of rich promise. Here are the titles of the other two with a word on each.

THE MODEL PRAYER, by Rev. J. D. Jones, consists of nine expository sermons on the Lord's prayer. It puts this "Pearl of Prayers" upon our lips with freshness and gives our minds a new hold upon the place of prayer in man's life and God's world. (George H. Doran Co., New York. Pp. 174. \$0.75 net.)

THE GOSPEL OF GRACE, by Rev. J. D. Jones, is somewhat larger than either of the preceding volumes. It contains seventeen sermons on profound and living themes. Take these as samples: "The Optimism of Jesus"; "The Lion and the Lamb in the Cross"; "The Easter Triumph." In tone and treatment this book sustains the same lofty elevation of spiritual vision as the others. The same healing, life-giving currents course through it. Reading it you feel in touch with a thoroughly Christianized mind whose soul is kindled to the point of glowing with the affectional virtues of God's all-redeeming love. (New York: George H. Doran Co.; Pp. 281. \$1.25 net.)

THE HIGH CALLING, by J. H. Jowett, M. A. Many American ministers and Bible students are coming to regard each successive utterance of Mr. Jowett, the successor of Dr.

Dale at Carr's Lane, Birmingham, with increasing satisfaction. It is not too much to say that he is among the most noted preachers in England today, and many put him at the head of the list. He has published a number of sermon volumes in the past few years, but none that, in directness and inter-

pretative value, surpasses the present one. In this book some forty chapters are devoted to the successive themes of Paul's epistles to the Philippians. Mr. Jowett has drunk deeply at the fountain of this great utterance, and has poured out a wealth of his thought in this work. Fleming H. Revell. 1909. \$1.25.

C. W. B. M. Day

FIRST SUNDAY IN DECEMBER OR SOME SUNDAY DURING THE MONTH.

Every Woman's Missionary Society is praying and working for the C. W. B. M. Day offering. Envelopes have been distributed to the various churches. One of the suggestive programs sent out from headquarters is "A Day with the Executive Committee." This is an exact picture of the problems presented to the board and the business methods used in considering and disposing of these questions and is an appeal for an enlarged offering. Many societies not provided with a speaker will use this. Others will use it at a midweek meeting, preparatory for the Sunday service. Many pastors will give the missionary message, and this is greatly to be desired. All our national and state officers and field workers are engaged for these services for the entire month. Also all our missionaries who are on furlough are already engaged for full time. The response from the churches and the preparation that is being made indicates a deep-felt realization that to meet the obligations of the Christian Woman's Board of Missions in the complete launching of the Centennial enterprises, and the maintaining of all our work, calls for courageous effort.

Never before were there so many appeals for appropriations for evangelistic work in the states and territories. The requests from India for increased appropriations, if answered, will require more than \$8,000 aside from the sending out of a number of new missionaries. Four workers are enroute to India now. Mr. and Mrs. Ghormley, Miss Ennis and Miss Vance. Mrs. Maria Reynolds Ford and Miss Zona Smith will sail for South America the middle of December. A new orphanage must be built in Porto Rico, also a mission home. Several new buildings are needed in India and must be constructed this year, if possible. Jamaica must have some new buildings, also Mexico. Fifty-nine schools, in different parts of the world, are now supported by the Christian Woman's Board of Missions. The missionary training school, to be opened this fall, will make sixty. Our field is the world. In the homeland and in eight lands abroad work is being maintained.

The C. W. B. M. Day Offering will apply to the following list of pledges by states, and each state will seek to reach the amount. Failure is not to be in the vocabulary of any church this first year of the new century.

ALABAMA—\$50, each, for Zenana work in India, the Woman's Home at Kulpahar, and the Tennessee Mountain School at Livingston.

ARKANSAS—\$300 for Deoghrur, India; \$500 for evangelistic work in Arkansas.

CALIFORNIA, NORTH—\$300 for India; \$1,500 for Chinese Hospital in San Francisco; \$600 for their Special Missionary.

CALIFORNIA, SOUTH—Japanese work in Los Angeles, \$1,000; India, \$600; Mexico, \$300; Morehead, Kentucky, \$300; Evangelistic work, \$240.

CANADA—Definite pledge not yet received, but will increase beyond what they have ever done before.

COLORADO—Medical work, Bilaspur, India, \$350; Evangelistic work in the homeland, \$525.

DISTRICT OF COLUMBIA—\$600 for their Special Missionary.

FLORIDA—\$500.

GEORGIA—\$300 for evangelistic work in the homeland; \$100, India; \$100, South America; \$50, Mexico, and \$50 for Porto Rico.

IDAHO—\$200.

ILLINOIS—Chicago City Missions, \$1,200; Morehead, Kentucky, \$1,000; new school building, Jhansi, India, \$800; salaries of two Special Missionaries, Jamaica, \$400; negro work, \$250; Calcutta, India, \$250; evangelistic work in Porto Rico, \$300.

INDIANA—Offerings of \$10,000 for equipment and maintenance of the Missionary Training School.

IOWA—\$200 for Southern Christian Institute; \$300 medical work in Mahoba, India; \$200 for mountain school work; \$50, Lum, Alabama; \$150, Western evangelistic work.

KANSAS—Lawrence Bible Chair, \$1,000; India, \$300. The salary of a Special Missionary is also being considered.

KENTUCKY—Salaries of three missionaries, \$1,800; mission work in various stations, \$1,600.

LOUISIANA—\$150 for evangelistic work at Monterey, Mexico; \$50 for work at Kulpahar, India.

MARYLAND—\$600 for the support of a Missionary.

MICHIGAN—Ann Arbor Bible Chair work, \$600; as much as possible above this for mountain school work.

MINNESOTA—Salary of Special Missionary.

MISSISSIPPI—Medical work, Maudha, India, \$100; South America, \$100; educational work in Mexico, \$100; Tennessee Mountain School, \$100; rest of offering will be used for evangelistic work.

MISSOURI—\$3,000.

MONTANA—Has made no special pledge but will make every effort possible for a large offering.

NEBRASKA—Salaries of two Special Missionaries and support of a Native Evangelist in Porto Rico.

NEW ENGLAND—Purposes to increase the offering over last year as much as possible.

NEW ZEALAND—Hopes for a large offering. This will be used for evangelistic work.

NEW MEXICO—Promises the best effort possible.

NEW YORK—Pledge for special work is support of Missionary; \$200 for Leper work in India; \$100 for Mountain Scholarship, and large offering for Northern Mexico. All of the C. W. B. M. Day Offering is to be for work at Sabinas and other points in Northern Mexico.

NORTH CAROLINA—Increase State Special Offering one-fourth beyond special gifts made last year.

OHIO—Salaries of three Special Missionaries and support of Station at Maudha, India.

OKLAHOMA—\$300, Bina, India; \$300, Beckley, West Virginia; \$150 not yet assigned.

OREGON—\$750 for Chinese Mission, Portland, Oregon; \$250, Bath, India.

PENNSYLVANIA—Deoghrur, India, \$200; Bilaspur, \$200; Pendra Road, \$100; Livingston, Tennessee, \$400.

SOUTH CAROLINA—South America, \$50; Mexico, \$50; mountain work, \$50.

SOUTH DAKOTA—Pledges the best effort possible.

TENNESSEE—Livingston, \$300; India, \$300; Porto Rico, \$300; Salary of Special Missionary; and \$100 additional.

TEXAS—Bible Chair work, Austin, \$2,000; rest of offering will be for Woman's Home in India.

VIRGINIA—Mexico, \$200; India, \$200.

WASHINGTON, EAST—\$250, evangelistic work at Bayamon, and DeJacos, Porto Rico.

WASHINGTON, WEST—Salary of Special Missionary.

WEST VIRGINIA—India, \$600; Beckley, West Virginia, \$300.

WISCONSIN—Medical work, Bilaspur, India, \$100.

In addition to the above, where the Woman's Missionary Society supports a Living Link the C. W. B. M. Day Offering will apply to the Living Link Fund.

Mrs. M. E. Harlan.

Church Extension Receipts.

Comparative Statement of Receipts for October, 1908, and October, 1909.

	Churches	Individuals
1908	\$ 4,750.61	\$ 3,278.10
1909	2,977.98	12,580.98
Loss	\$ 1,772.63	Gain, \$ 9,302.88
Total Gain		\$7,530.25

There is a total gain in receipts over October, 1908, of \$7,530.25. The churches have fallen behind \$1,772.63, and there have been hundred churches that agreed to take the offering have not yet sent in their remittances. Let all the churches that have not contributed their Centennial Offering to Church Extension remit as soon as possible to G. W. Muckley Corresponding Secretary, 500 Water Works Building, Kansas City, Mo.

Annuities.

During the month of October two annuity gifts have been received: one of \$250 from a friend in Iowa, and another of \$12,000 from a friend in Oklahoma. Applications for aid are coming in from all over the country, so the interest in building churches has not abated. Quite a number of these cases would be glad to accept annuity money at six per cent, and we trust annuity gifts may continue to pour in as well as other individual gifts and offerings from the churches. We must not let our interest abate in this first year of our new century. Remember that the board pays six per cent on annuities. For further information write to G. W. Muckley, Corresponding Secretary, 500 Water Works Building, Kansas City, Mo.

HOME AND THE CHILDREN

New Books For Children

THE CHRISTMAS CHILD, by Hesba Stretton; a beautiful story of the Christmas-tide, among the simple and stern folk of Wales. The story presents four characters of the type to be found among the tillers of Wales. "Aunt Priscilla, a spare, hard featured woman, with weather-stained face, and

reader. Each of the volumes is supplied with an introduction dealing adequately with the sources and structure of the poem. Not only those who hear Wagner's operas and wish the text for study, but those also who have not that privilege, but wish to know something of the great musician's work will appreciate the book, for Wagner was a poet of almost as commanding gifts as he was as a musician. (New York: Thomas Y. Crowell & Co. Pp. 95. \$0.75 net.)

"**THE WHITE PUPPY BOOK**" and "**THE BLACK PUPPY BOOK**," are the titles of two books for children by Cecil Aldin. The former is a small dog's diary for a day. In the latter a little black puppy introduces the reader to a number of his friends and some of his neighbors who are not so friendly. Both will quickly appeal to children, for they are very life-like representations of their dog friends, and the simple, rhyming stories are easily within the grasp of very young minds. The illustrations and the neat, artistic bindings are especially to be commended. (New York: Hodder & Stoughton.)

THE BAR B BOYS, by Edwin L. Sabin. This is a stirring story of western cowboy life. The hero is a young fellow who goes west for his health, falls in with a group of cow punchers and meets many thrilling adventures in the life of the ranch "Bar B." It is illustrated. (New York: Thomas Y. Crowell & Co. Pp. 386. \$1.50 net.)

Nod, the King's review, a Welsh rabbit who asks questions, a story by Santa Claus, and a battle in which many of the children's familiar friends of story-land have their places. (New York: Thomas Y. Crowell & Co. Pp. 137. \$1.50 net.)

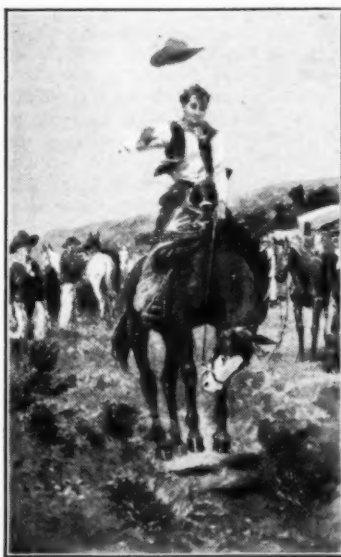
DOROTHY BROOKS' SCHOOLDAYS, by Frances Campbell Sparhawk. The writer of this volume is already known as a successful writer of juvenile stories, as her "Life of Lincoln for Boys" proves. The present volume is a narrative of school-girl days, sure to prove of interest to girls and boys. It is handsomely illustrated and just the kind of book to give a girl for leisure reading. (New York: Thomas Y. Crowell & Co. Pp. 358. \$1.50 net.)



From "**THE CHRISTMAS CHILD**"
By Hesba Stretton
Thos. Y. Crowell & Co., New York

hands as horny as a man's with farm work." But she is a capable woman, and resourceful as a man in managing the farm. Then there is the servant "Old Nathan," a white headed strong old man, nearly seventy years of age, but still "able to do a fair days work." Lastly, there are two nieces, little Joan, and Rhoda, aged eighteen, "than whom there is not a prettier girl in the parish." But Rhoda is wilful. Disregarding the warning of her spinster Aunt, she runs away and marries a ne'er-do-well, who later deserts her. With the marriage of Rhoda, her aunt closes the door upon her and tries to shut her niece out of her life forever. But reconciliation is brought about through a discovery made by little Joan, on one of her annual visits to the stable to see if the legend of the Christ-child might not still be true. The lesson of the story is that of all Christ-mases, "Peace on earth, good will to men." (Thomas Y. Crowell & Co., New York; fifty cents net.)

WAGNER'S WALKUERE, as retold by Oliver Huckel. Lovers of Wagner are under many obligations to Mr. Huckel for his earlier rendering of four of the music poems of the great German singer into excellent metrical English. The dramas included in that list are Parsifal, Lohengrin, Tannhauser and Rheingold. These handsomely illustrated little books bring the great epics of Wagner, minus of course, their weird and haunting music, to the hand and heart of the ordinary



From "**BAR B BOYS**"
By Edwin L. Sabin
Thos. Y. Crowell & Co., New York

THE LAND OF NOD, by J. Walter McSpadden. This capital book of juvenile nonsense, illustrated in colors by Edward L. Chase, begins with the story of the Sand Man and goes on through a series of interesting adventures in which there is a procession of Letters, a journey to the capital of



From
"**DOROTHY BROOKS' SCHOOLDAYS**"
By Frances C. Sparhawk
Thos. Y. Crowell & Co., New York

GREAT OPERAS TOLD FOR CHILDREN, by John Pendergast. The author tells for children the story of three of the greatest and most popular operas—Faust, Aida, and Lohengrin. These legends are as interesting to the child as fairy tales, and besides form an important part of every child's education. The work of education it is often said is to put the youth into possession of the cultured treasures of the race. If this be true, it is a great educational service one performs, who takes these great rich stories, so much cherished by the race and places them where children can appropriate them. The book is beautifully illustrated in colors and attractively bound—a fine Christmas present for the young. (Frederick A. Stokes & Company. \$1.50, net.)

The Spirit of the Gift

'Tis not the weight of jewel or plate,
Or the fondle of silk and fur;
'Tis the spirit in which the gift is rich
As the gifts of the wise ones were;
And we are not told whose gift was gold,
Or whose was the gift of myrrh.

—Edmund Vance Cook.

The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER I. Changes.

The windows were open and the May sunshine flooded Robert Brainard's office. The twitter of the companionable martins in the cornice outside, could be heard. There was a cheerful stir in the street, and the wind brought the fragrance of apple blossoms from the orchards on the outskirts of the town. He looked at the woman who received his ultimatum with a composure as perfect as his own, with a keen sympathy that he was careful not to betray.

"And you think there's no other way?" she asked, bravely keeping back the tears that would have blinded her had she yielded for a moment to her emotion.

"None. I have thought it over carefully. My sister and I will take the house if you will persuade your mother—"

"I must," she interjected decisively.

"—And while she would rebel at the thought of another tenant, she might not object to me, and it may be that, by nursing the estate, the income can be increased and you can live again in your old home."

Eleanor Crofton bit her lip. After a moment she said: "I shall not delude myself with any such hope, but accept whatever comes. I can make the Wakefield house comfortable, and my mother may become resigned. You have done the best that could be done. I know well, and I cannot tell you how grateful I am:—Good bye!" She extended her slender hand, which Brainard grasped and held for an instant.

The door closed behind her, and he listened to her light foot step descending the stair till it was lost in the stir of the pavement below.

Robert Brainard could scarcely remember the time when he had not loved Eleanor Crofton. As a lad, struggling with bitter poverty, and later, when he had reached manhood, burdened with the support of his mother and sister, he dreamed of her as something remote and inaccessible. A wide social chasm had separated them; the Croftons being the important people of Carlinville, while his own family was poor and obscure. The little Indiana town had been one of those oases in the western wilderness amongst whose early settlers were many who brought with them into exile refinement and genuine love of culture that set the community apart from neighboring towns. A struggling college was founded by men educated in the older institutions in the East,—gentle God-fearing men,—who were missionaries amongst the rude frontiersmen with whom they cast in their lot.

Here Eleanor Crofton was born and grew up in comparative seclusion; for she was educated at home except for a year or two at boarding school for special instruction.

At the beginning of the Civil war her father had been among the first to enlist and was a brave soldier who reached high promotion; but at its close he was never again able to busy himself in the simple affairs that had once employed and contented him. He had little faculty for business, and after his death the two women sat down in their desolate home with only the scanty remnants of a fortune between them, the elder the more helpless and ignorant of the two.

"Yes," Eleanor soliloquised as she paused at

her own gate, "nothing else could be done!—Robert—Judge Brainard is right. Mother may rebel at first, but she must submit. I can manage it I suppose," and she sighed as if in anticipation of the hard task before her. "The half of the house in Wakefield will be enough for us. We must make it do! The Johnsons are good decent people. They can keep their half, for we shall need the rent from that, too.

Her glance swept the pleasant old place where she had been born, and where her father had died. The house which stood upon the outskirts of the town was a two-story structure with galleries above and below, connected by a wing at either end. A sweep of grassy lawn was cleft by the graveled drive. To the east stretched the fertile fields, planted in corn, and to the west was a deep ravine with tall forest trees rooted in its steep banks, while below, in a tangle of ferns and wild touch-me-nots, a brook, fed by a never-failing spring, fretted and complained among the mossy stones. Near the house were a half a dozen gnarled old apple trees, still famous for their fruit, which now were a mass of pale blossoms.

"My home—my dear home!" she murmured with poignant bitterness. "To be given over to strangers to whom all your associations are nothing. It would have been better a thousand times never to have been born at all, than to have all this only to lose it!"

She speedily recovered her self-control and hurried into the house to get the impending ordeal over. She knew she must contend with repining and reproaches, even bitter opposition; but she could not yield. All her life Mrs. Crofton had been a selfish wilful, indulged woman. And Eleanor knew well that there is nothing so hard to combat as the obstinacy of the outwardly polite and amiable which resists all opposition. Yet she could sympathise with her mother for resisting the uprooting, and transplanting to uncongenial surroundings.

When luncheon was over and Mrs. Crofton had had her nap Eleanor introduced the painful subject:

"Mother, dear," she began, without evasion. "I went to see Judge Brainard this morning. I have bad news."

"Bad news?" and the blue eyes were turned upon her wonderingly.

"Yes; you know the times are hard everywhere."

"I don't see how that concerns us," Mrs. Crofton replied indifferently, picking up the knitting which showed her delicate white hands to such an advantage, that she had dropped at Eleanor's remark.

"It does though, and very vitally. Things have gone wrong with us, too!" She would not explain that investments against which she had vainly warned her mother had proved worthless. "We must retrench. I have talked it over with Judge Brainard and he suggests that we rent this place and live in half the house at Wakefield."

"What!" interrupted Mrs. Crofton angrily. "Give up my home—and live in Wakefield! How dare he—"

"There is no other way—"

"I'll not hear of it—"

"We have no choice!" persisted Eleanor

firmly. "Judge Brainard says that he will take this house, and you know there's no better housekeeper than Miss Abigail. She will care for everything as if it were her own."

"Now I understand why he advises it!"

"Mother, such suspicion is unworthy."

Mrs. Crofton whimpered weakly for a few moments, Eleanor soothed her gently and at last brought her to a realization that Judge Brainard's advice was really disinterested.

Eleanor shared her father's confidence in Brainard, who had named him executor of his will and, in a manner, confided the oversight of the wife and daughter to him.

By the end of a fortnight the removal was accomplished with much grief and trouble. Mrs. Crofton discovered many relics she could not surrender,—little luxuries quite useless in the new home. But Eleanor had not the heart to refuse her as this indulgence recoiled her in some degree to the greater loss of their old home.

By the end of May they were settled in the house in Wakefield, a prosperous suburb of Carlinville. Ann, their faithful servant had followed them, for when Eleanor attempted to explain that they were no longer able to pay her wages, she said reproachfully:

"I've not lived with you all these years to have you turn me out now. It isn't wages I'm thinking of. I have my savings, the little I need, and I won't leave; what other place would be home to me, me that's been with you since you's born,—You can't turn me off I'll go too."

Eleanor found the Johnsons who lived in the other half of the house the best and kindest of neighbors. Alonzo, the husband, was the engineer of the Wire Fence Works around which had grown up the pretty prosperous suburb of Wakefield. Susan, his wife, was thrifty and industrious, attending strictly to her own affairs; devoted to her stolid, faithful partner and to their two children. They had been saving carefully and hoped in the course of time to have a home of their own; the lot was already selected and "payments" begun on it, and to the erection of a house upon it all the circumstances of their humble lives were ordered.

Eleanor accepted her changed surroundings resignedly. Mrs. Crofton still fretted, but less persistently. Eleanor and Ann repapered and repainted the rooms. The fence was mended, a new walk laid and soon there was the beginning of a trim lawn.

One lovely May morning, Eleanor, who had already paid her mother a visit in her room which she set to rights, opened the window to let in the sunshine, went into the kitchen to prepare the breakfast tray which she would presently carry to her. The egg was delicately cooked, the thin, brown slices of toast invitingly arranged upon a fragile plate with the coffee pot of antique silver and the tiny cup of thick cream. Her task in the kitchen finished, Eleanor mounted the stair. She rapped softly at her mother's door and was languidly bidden to enter. The little table was drawn up beside the sofa, and Mrs. Crofton, a strict formalist, had been fortifying herself for possible vicissitudes—confronting the breakfast tray, and lesser trials that might follow—by reading the collect and gospel for the day. She eyed the tray dubiously:

"Eggs again this morning, Eleanor," she said: "you really must imagine that it's Lent."

"But mother, these are unusually nice. Mrs. Johnson just brought them in, warm from the nest."

"Mrs. Johnson seems to be the universal authority, nowadays," Mrs. Crofton replied dryly.

"If you could see her poultry, mother, you'd be delighted," Eleanor said cheerfully. Mrs. Crofton was not in the least interested,

and her indifference was so plainly expressed that Eleanor was not encouraged to continue the subject.

"The light is blinding! Really, Eleanor, you have a mania for drawing the shades—" she turned fretfully toward the window disregarding the loveliness of the morning which to Eleanor was enchantment. The blind was lowered. Mrs. Crofton's long slender fingers, glittering with jeweled rings, not one of which could be sacrificed although they might be on the verge of poverty, were stretched to reach the coffee cup which Eleanor had carefully filled. She sipped it and sighed.

"I don't know what has come over Ann, she has certainly lost her knack of making coffee; this has a most unpleasant, earthy flavor."

"It's the coffee we've always used, mother, made as Ann always makes it."

"I may be allowed to express an opinion, I hope, Eleanor; Ann is failing; I should know, since she has been with me for thirty years."

Eleanor made no reply, she hated useless contention over trifles. But the beverage, whatever its imperfection, had the required effect; and presently, feeling the gentle simulant Mrs. Crofton became first resigned, and then, if not content, a little less dissatisfied.

"Ann will come for the tray. I've a hundred things to do, so I'll leave you, but call me if you want me," she said as she stooped to kiss her mother's faded cheek—an endearment which Mrs. Crofton received without emotion.

Mrs. Crofton was not an acknowledged invalid, "only delicate"; but upon this vague ground she demanded as much attention and pampering as any helpless convalescent; and without the personal attributes which might have entitled her to distinction she managed to make herself always the center of observation and attention. It was a deep-rooted vanity that had grown with her growth and strengthened with indulgence.

Thankful that she was so easily satisfied this morning, after the kiss which might have been bestowed on a wooden image for all the response it met, Eleanor, after a last glance around the room to assure herself that nothing was lacking, ran down stairs, put on her hat and thick gloves ready to attack the discouraging, weedy garden.

Susan Johnson in this, as in countless other things, was already her faithful ally. She and Eleanor understood each other with the freemasonry that exists between women, where there are mutual respect, confidence and sympathy.

Susan, on her part, without the faintest vestige of acknowledgment, was convinced that Eleanor was something too fine to be burdened by the sordid cares which were her own daily portion. She knew that there was a lack of money in the straitened household, and in many delicate and considerate ways she had arranged "to exchange work," giving Alonzo's and her own service where Eleanor's strength and experience were not equal to the demands made upon them.

Eleanor had agreed already to teach little Ned an hour a day. Susan had small opinion of "Kindergartens."

"Sendin' a child there to learn him to point East and West," she remarked scornfully, "and mix mud, and cut paper—things the stupidest young'n that ever lived knows 'bout bein' told, and has to be whipped to keep him from doin' it. H-u-h!"

Then Eldora was to have lessons on the cabinet-organ, which Susan herself had bought on the installment plan, before she was married. She had also arranged an exchange of sewing, Eleanor to do the fine hand-work, which Susan said was not intended "for paws" like hers that did well enough for washin' and ironin' and scrubbin'.

In accordance with this agreement, then, Alonzo had cut the mustard, which had grown luxuriantly, so that it no longer vexed Ann's eyes as she ruminated gloomily in the kitchen door. He had also prepared the borders and spaded the flower beds, and to these Eleanor was giving the finishing touches. She hoped by mid-summer to have the porch and staring windows veiled and softened with pink, purple and white morning glories. The ash heap should be removed and gay sun-flowers should supplant the rank "Jimson weed," and the blank board fence should be screened with sweet peas—all in good time.

Eleanor looked up at the weather-beaten house and said wistfully: "If I could only paint it, the place would be immensely improved. But doors and window-sills are very different—and I could not undertake the whole house."

"Well, mercy! I should think not!" * It was Susan who interrupted Eleanor's soliloquy. She had come out into her own garden and paused bare-headed in the sunshine, sewing as she stood. It was one of her habits; she frequently followed Alonzo about sewing and talking as she did so, tongue and fingers working harmoniously together. She now watched Eleanor plant the seeds of portulaca, petunias, verbenas, and phlox, marking each with a clean pine wedge on which she had written its name.

Susan's needle was poised in mid-air: "Dear me! Miss Eleanor. How handy you are. One'd think you'd done nothin' but garden all your life. You do it like you'd been born and brought up to it."

Eleanor laughed, glanced up at the red face beaming smilingly above her:

"Well, Susan, you are a born encourager, and that, I think, should be considered one of the fine arts. I'm sure that men and women spend years in other callings that are not half as much good to the race."

It was a bit of philosophizing that was a little beyond Susan's comprehension, but anything Eleanor said was a matter of faith with her.

"I know a little, a very little, about flowers, and can make them grow, probably because I love them so. You know, over at the other house I had quantities," Eleanor continued.

"It takes a sight of work. Lon was up at four." There's so much to do about a place this time o' year that he begins at daylight.

"Lon feels so encouraged," Susan went on cheerfully, "seems as if for the first time in our lives we're beginnin' to git ahead. And land knows, it's time! We've both of us hustled. Nobody can ever say that I've set down and took it easy! And I'm sure Lon wasn't ever nothin' of a loafer!" She pulled her thread through with energy.

"I should say not, from what I've seen of you both," said Eleanor sympathetically.

"Eldory's jest doin' splendid in school. Her teacher says there ain't a better pupil in the grade; her reports come home every month nigh about perfect!" Susan's pride was touching. "We've only got a few more payments to make on the lot and then we can own our home. Lon 'lows to build as soon as he can. That's one good thing of workin' for a man like Dick Randall; he's not in it for all he can git out of it for himself; he thinks of other folks too. He started the Works to fill up his time, everybody knows he's got all he needs, but they're a godsend to the people 'round here."

Eleanor had known Dick Randall as a girl in a village may know a young man in her own set, but there had never been much intimacy between their families. Eleanor acknowledged the force of Susan's observation. From where she stood she could see

the wide-spread roofs of the Works, some distance up the road. The cottages of the workmen were in "easy walking" distance; most of them new, with strips of grass in front, painted fences, and flourishing vegetable gardens in the rear. The foreign element had not as yet invaded Carlinville and many of Dick Randall's men had been his playmates and his chums at school, and a sturdy self-respect was apparent in his employees. "He don't put on no airs," they said of him. And he on his part never forgot that they were flesh and blood.

Strikes and lockouts were industrial cataplasms unknown in the history of the Carlinville Wire Fence Works. The men were treated justly, and had intelligence enough to realize it. They would have laughed in the face of the agitator who might have tried to convince them they were "down-trodden victims of industrial slavery." Here each man was a responsible human being, with the acknowledged rights of an individual, cringing and truckling to no one.

Ned, "the baby," now joined them in the garden, having missed his mother from her accustomed place at the sewing machine. Jody, his yellow cat, followed at his heels, his long tail waving gracefully, and a suspicion of milk on his whiskers.

Susan did not notice the cat. She caught sight of a fine pair of horses approaching, and heard the quick regular trot of their hoofs in the road. They came nearer, tossing their small proud heads, their silken coats shining, with manes and tails like threads of silk, their silver-mounted harness glittering in the sun. Her face fell and she exclaimed as they whirled by:

"There goes B. F. Mullins and that Billy of his'n. He's up to no good, I'll be bound."

The owner and driver of the team, a stout, red-faced man, with bristling gray beard and close-cropped gray hair, had lifted his hat somewhat ostentatiously to Eleanor, a salutation which did not include Susan. She took Ned by the hand and said: "I must go in and see about dinner." To her the sky seemed to have been suddenly overcast.

(To be continued.)

The Rock-a-By Lady

The Rock-a-by Lady from Hush-a-by Street
Comes stealing, comes creeping;
The poppies extend from her head to her feet;

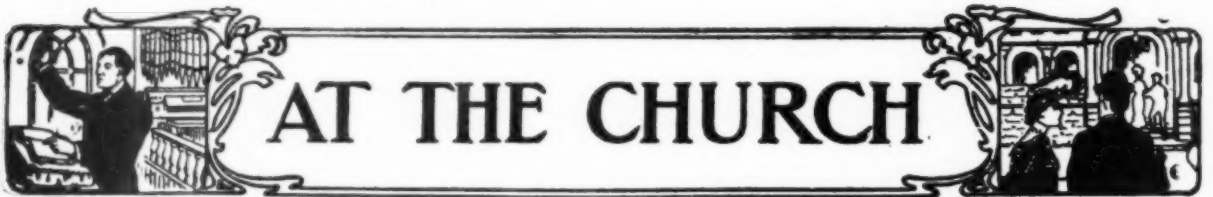
And each hath a dream that is tiny and fleet;
She bringeth her poppies to you, my sweet,
When she findeth you sleeping.

There is one little dream of a beautiful drum,
Rub-a-dub it goeth;
There is one little dream of a big sugar-plum,
And lo! thick and fast the other dreams come
Of popguns that bang, and tin tops that hum,
And a trumpet that bloweth.

The dollies peep out of those wee, tiny dreams,
With laughter and singing;
And boats go a-floating on silvery streams,
And the stars peep-a-boo, with their own misty gleams,
And up, up and up, where the mother moon beams,
The fairies go winging.

Would you dream all these dreams, that are tiny and fleet,
They'll come to you sleeping.
So shut the two eyes that are weary, my sweet;

For the Rock-a-by Lady from Hush-a-by Street
Comes stealing, comes creeping.
—Eugene Field.



Sunday School Lesson

By Professor Willett

The New Discovery *

Christianity came into a world which was largely given to the selfish arts of personal gratification. Emperors stripped provinces for the adornment of their palaces. Proconsuls swept into new regions with fire and sword, bearing home plunder that would have made a kingdom's ransom. Power, either military or civic, was used as the master-key to open the coffers of the world to the self-indulgent. Life in the Roman empire was for the rich a continued orgy, and for the poor a never-ending drudgery.

When Christianity came it changed all this so far as that growing company of its own confessors was concerned. For the first time men were awakened under its impulse to the necessity of thinking of others rather than of self. It was the astonishment of that hard pagan world to discover that there was a company of men and women in their midst who regarded service for others as their greatest happiness, even though they were laborers in the commonest tasks, and who shared with one another and even with men and women whom they had never known those modest competencies of theirs which others of the age would have hoarded for private satisfaction.

The Christian Weal

This was the astonishing fact revealed by the conduct of the Jerusalem church. Almost from the beginning there had been a feeling on the part of these believers in Jerusalem that in the great joy of the new-born faith they could not count anything as merely personal property. Many of them had sold all their possessions and brought the proceeds to the feet of the apostles. Others disposed of part of their goods as occasion offered; and most of them felt that whenever there was need, no one would count his lands or properties as merely his own, but would generously bestow them upon the common cause. This beautiful spirit of generosity and comradeship has in a measure prevailed wherever Christianity has gone. Not that our religion has defined itself in terms of communistic experiment. Christianity is much larger than any financial program. But its ideal has been that wherever there was need, the spirit of generous and openhanded giving would prevail.

Paul's Interest in Jerusalem

The church in Jerusalem soon fell into troublous times. Persecution deprived many of its people of all their resources. They were driven away, imprisoned, some were even put to death. The result was that the Christian community in the Holy City was very soon brought to poverty. When Paul took up his wider missionary enterprise he

was requested by the leaders of the Jerusalem church to lay on the hearts of the Gentile Christians in that wide world to which he carried the gospel, the story of their poorer Jewish brethren who were often in dire need. This he promised to do, and never did he omit that kindly ministry of helpfulness in his journeys about the Mediterranean. He had no missionary society to promote his own enterprise. He was compelled to depend upon the labors of his own hands and the chance assistance of Christians who often were as poor as he. But he never failed to remember the poor at Jerusalem and to take offerings on their behalf.

Paul's Method

Whenever he approached the moment of his return to Jerusalem he seems to have visited afresh, as far as occasion made possible, the churches in which he had recently labored; or he wrote them letters urging them to make generous contributions to the Jerusalem poor fund. He further instructed them to choose from their own number a trustworthy representative who should journey with him to Jerusalem, bearing the offerings of the particular church. Paul was thus able to save himself from any suspicion of misappropriating the funds—a suspicion that was all too eagerly voiced and circulated by his opponents in the church. He never went up to Jerusalem without these offerings, which were taken by him to the leaders of the Christian community, the apostles, if they were there, and the elders, but chiefly to James, the Lord's brother.

The Examples in Macedonia

The epistle from which our lesson is taken is partly devoted to this very subject of offerings for Jerusalem. In it, as will be noticed, Paul uses the example of the churches in Macedonia, i.e. those at Thessalonica, Berea and Philippi, to stir up the Christians at Corinth to the same generous care for their less fortunate brethren in Judea. The characteristics of the Macedonian churches are pointed out with affectionate pride. They were none of them rich, Paul insisted, but even their deep poverty mingled with their joy made their gift a work of value and of love. Far beyond their power they gave, and this was because they were themselves the first gift they committed to God. Where a man gives himself wholly to God it is not difficult for him to bestow also a generous part of that competence with which God is daily blessing him.

Preparation for the Offering

Titus had been sent to the church in Corinth before Paul's arrival with the suggestion that he make such preparation for the offering as occasion offered; and to this Paul refers in his epistle. Now that he himself is coming to visit them, he wants them to be ready with such savings of money as will not shadow the collection he hopes to make with the danger of sudden miscarriage at the moment of his coming.

That danger against which Paul tried to guard is the very danger that befalls all missionary and philanthropic offerings that are subjected to the mere routine of a calendar. The day may be observed, but if there has been no adequate preparation beforehand the people are but half prepared for the offering. And, more than this, unfavorable weather other intrusion of some other interest may almost totally defeat the important object in hand, and therefore the congregation goes through the year but partially represented in an enterprise which is really of great significance.

When Should Offerings be Made?

People who insist upon being apostolic in all things should learn the apostolic method of giving. Paul's method was to have his Christian brethren lay by week by week as their wages were paid them or their business allowed a sum that would accumulate until the moment of his arrival. Nothing would then be left to spasmodic giving, nor be endangered by any miscarriage of plans. This is the only proper and adequate way of receiving missionary offerings in any church. Every Lord's day in the year ought to be missionary Sunday. Every member of the church ought to have a pledge for the missionary fund, just as carefully made and enthusiastically observed as is the pledge for the current expenses of the church.

The Proper Proportion

When the churches arrive at their true status of generosity and absorption in the work of the kingdom of God, the offerings made for missions and philanthropies on the one side will stand to the local expenses of the church in the proportion of the total capital of any business to its running expenses. The local church is merely the means by which a definite group of Christians carry on the work of the kingdom of God throughout the world. A certain amount of their gifts naturally goes to the support of the local establishment, but this ought to be less by far than the outgo for the real purposes which have given the church its being. A missionary society that spends the most of its income in office and other expenses could not long justify its existence; nor can a church meet the wishes of the Master which lavishes upon itself most of its income and spends but a small part for the extension of the kingdom.

The Royal Rule

The joy and the grace of giving need fresh emphasis in all the churches. No minister should ever permit himself to speak of a "collection." The very name is repulsive and suggestive of that ungracious aspect of giving which is too frequently put foremost in all financial matters connected with our churches. The giving of money is an offering, and as much a part of the service of the church as the ancient sacrifices were of the temple ritual. When one has given first himself, then that which he possesses easily falls in due proportion into the treasury of God. Paul's words to the church in Corinth with other similar utterances are the classical enforcement of the law of generous and proportionate giving, never endangered by hazards and mischances of times and seasons, but made a consistent and commanding part of the worship.

*International Sunday-school lesson for December 5, 1909. Paul on the Grace of Giving. II. Corinthians 8:1-15. Golden Text: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive," Acts 20:35. Memory verse, 29.

Prayer Meeting

By Silas Jones

TOPIC, DECEMBER 1.

The Fourfold Expression of the Religious Life. Ps. 9:1,2.

The psalmists knew how to worship God. They were not posing when they stood in the congregation of Israel to express their gratitude and their trust. God was real to them. How is it with us? Do we really worship when we go to the house of the Lord? Perhaps a serious study of the psalms would lead to an appreciation of the privilege of worship.

Give Thanks.

Thanksgiving is a matter of character and intelligence. The thankful man knows his indebtedness to others. He has character enough to understand when a benefit has come to him. The grumbler is immoral. He does not see things right and the total effect of his life is bad. He poisons whatever he touches. The thankful man is a real man. He does not apologize for the space he occupies and he does not envy others the blessings they receive. He so magnifies the good that comes to him that he does not often think of his misfortunes. Of course he knows that the world has in it sorrow and sin. These he does not ignore. But he thinks there is no sense in adding to the sin of the world and of his own life the sin of ingratitude. The grumbler, seeing many wrongs about him, thinks it is a virtue to be disagreeable and to shirk his duty on account of the sins of others and the pain he experiences.

Tell.

The religious heart tells of the marvelous works of the Lord. It is not content to let people find out for themselves what God has wrought. The religious man is the only person competent to interpret events. He sees men and things in their relation to the whole of experience. The lover of pleasure applies the test of pleasure to what he examines; the miser always raises the question of money; the politician considers the question of votes; the dogmatist inquires as to correctness of doctrinal statements; the ritualist turns his attention to forms of worship; the "moralist" has in mind a few duties which he thinks comprise the whole

of life; but the religious man discovers the largest meaning of facts. He gives men reasons for not becoming panic stricken because the plans of a few earnest souls have miscarried and for being modest after winning a few battles. Genuine religion saves men from littleness in failure and in success. The worship of the church affords the religious heart the opportunity to set forth sound views of life. The world is filled with the noise of men and women who know just enough to cry out when something hurts them but not enough to discern the meaning of pain and pleasure.

Exult

"Such boastings as the Gentiles use" are not becoming to the religious heart. In fact, boasting of that sort cannot be joined to religion. The boaster attributes too much to himself. He exalts himself against other men and against God. The religious man exults in God. He is glad when justice is done and he does not wait to calculate the benefits to himself before he expresses his satisfaction. The overthrow of despotism in Turkey or in China, the conversion of tribes on the Congo, the election of good men to office in a distant city, rejoice his heart, although he may be able to see no financial or social gain for himself. He desires good government, not party success, the conversion of the world to Christ, not the glorification of his section of the church.

Make Melody

"But music is pursued, not only as an alleviation of past toil, but also as providing recreation. And who can say whether, having this use, it may not also have a nobler one? In addition to this common pleasure, felt and shared in by all (for the pleasure given by music is natural, and therefore adapted to all ages and characters), may it not also have some influence over the character and the soul? It must have such an influence if characters are affected by it. And that they are so affected is proved by the power which the songs of Olympus and many others exercise; for beyond question they inspire enthusiasm and enthusiasm is an emotion of the ethical part of the soul." Thus the Greek philosopher reasoned about music. Only a degenerate church will neglect music.

Christian Endeavor Lesson

By W. D. Endres

TOPIC FOR DECEMBER 5.

Life Lessons for Me from First John. I John 4:7-21.

The mutual love of Christians, might be a statement of our theme. Love, what is it? Everybody knows, but nobody can tell. No man has ever defined it. Yea, it beggars all description. Puny words cannot carry it. It bounds the universe. It dwells with the stars. From it springs all life, and by it life is maintained. By its grace trees and flowers bring their cheering message. It nestles in the throbbing breast of the song bird. It has a home even with the wild beasts. It has an abode in the islands of the sea. Yes, it graces alike the hovel and the mansion. It is everywhere.

Love is our god, for our "God is Love," and we must also have love if we would know him and be like him. Love is just, it insists on the right. It forbears, it suffers long, and is quick to forgive. It is tender

and kind, meek and gentle, but it is unyielding and firm. It is unselfish in its attitude, it seeks to serve in every good way. It has no program, but it is present in every worthy undertaking. It seeks and inspires every thing in human life worthy of man.

Such is our God, and this we know through Jesus. In him does the Father reveal himself to us. His precepts, his rebukes to wrong, and his exaltation of right are known and honored. His sympathy for the sorrowing, his ministries to the needy and naked, his ever prompt service to those in distress, yea, his true love for all that is human in us—these are but expressions of the Father's attitude to us. In human eyes these very things constitute him "the way, the truth, and the life."

This is His divinity,
This His universal plea;
Here is One that loveth thee.

But we must love God. "He that loveth is

begotten of God." But you say "I do this now." Doubtless you think so, but do you? We are all so quick to say that we feel under obligation for his kindly providence. Yes, we believe we love as he would have us love. We really enjoy the hour of public worship—the quiet, the praise, and the admonition. We think we sing with understanding the song of the great blind preacher:

O, Love that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe;
That in thine ocean-depths its flow,
May richer, fuller be.

But beware of delusion. The surrender of George Matheson set forth in that stanza came only after travail of soul, and he who sings it from the heart must be able to drink the cup of disappointment to the bitter dregs. Loving God is vastly more than subscribing to correct doctrine, and attending the public worship which lifts us to the mountain tops where in the ecstasy of soul we are granted a glimpse of the Eternal. This in itself is little more than a psychic exercise—a sort of sacred lullaby which gives a most pleasing sensation.

How shall we know then when we love God? Our scriptures say, "If we love one another . . . his (God's) love is perfected in us," but it also says, "If a man say that I love God and hateth his brother, he is a liar." Every man who has grown from infancy to maturity, was forced, by the existing order of things, to pass through the period of childhood. In like manner must every man come to his love for God through his love for man. How great! If Jesus be our guide here—and he is—we must raise our protest wherever wrong is done, and wherever right prevails there must our approval fall. The sick and the helpless, the naked and the hungry, have claims upon us. And we need only to look about us to behold the unjust practices in industry and commerce, the frightful toil of life and limb in mine and factory, the exploitation of graft and greed in municipal affairs—it overwhelms us. But as lovers of men this is our imperative duty. The victims of these conditions are sufferers—brothers in distress. The man who closes his eyes and stops his ears to all this "hates" his brother man, and "lies" when he says he loves God. He is the friend to neither God nor man. He is as a publican and a sinner.

Our Brother

O Brother of the righteous will,
O Brother full of grace,
What human glory is revealed
Foreshadowed in thy face!

As once the homes of Galilee,
It lighteth ours today;
And still to men it sheweth clear
The Life, the Truth, the Way.

Thou art the Way: for still, to know
The Love that reigns above,
There is no other way than thine,—
To live the life of love.

Thou art the Truth: alone on eyes
Like thine the visions fall.
Blessed, with thee, the pure in heart,
Who see the God in all.

Thou art the Life: in thee we own
The glory all may wear,
Who will, like thee, for truth and right
But learn to do and dare.

O Brother of the righteous will,
O Brother full of grace,
With deepening faith the sons of men
Still gaze upon thy face!
(Based on verses in "Our Christmas Day,"
a poem by John White Chadwick.)

Church Life

At the last meeting of the executive committee of the Foreign Society, Tilden Eldred and wife were appointed missionaries to the Philippine Islands. The growing work there demands an increased force.

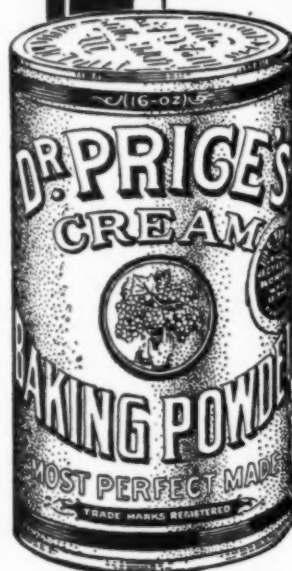
The Colville, Wash., church closed a series of special services October 31, with A. A. Doak and Prof. Baird of Colfax, Wash., preaching and leading the music. The pastor, W. A. Diggins, and wife have done a fine work, and one item of the "general good accomplished" in the meeting was raising his salary \$250. The church, organized nearly three years ago with some thirty members and now approaching 200, is the largest in town. Prof. Baird, although young in the work, made good as a soloist and chorus leader and promises well for a bright future. The impressive close of the meetings was the dedication of her young life to the foreign missionary field by Pearl Simpson, twenty years old, a daughter of an elder in the church. Miss Simpson, a high school senior, will attend Eugene Divinity College next year.

John G. Slayter has just closed a twenty-six days' meeting at the Jefferson St. Church, Buffalo, N. Y., that resulted in sixty additions. "The success of this brief campaign can be better measured," says Pastor B. S. Ferrall, "when it is known that more than this number have been added to the church—largely by primary obedience—since the first of the year. Mr. Slayter is surely a manly man with a great message, and his presence has done the church and community immeasurable good. A stronger series of addresses were never delivered to this people. Among those to respond to his splendid appeals are some choice spirits as well as some whose decisions for the better life have demonstrated the marvelous power of the gospel to attract and save where all else fails. Brother Slayter is our type of an evangelist and while he has shown his ability as a settled minister in developing two or three great churches, we can but wish for his continuance in the evangelistic field."

The Columbia Place Christian Church of Indianapolis, whose building was dedicated October 31, is a splendid illustration of a work of faith. About a year ago four little girls who lived in this growing addition started a Sunday-school in one of their homes on Sunday afternoons. Several children attended, and the older people in a few weeks gave it their attention. They changed the meeting place to a vacant room in the rear end of a grocery building. Austin Hunter then pastor of the North Park Church, preached a few evenings on week nights for them and baptized sixteen persons. The little group craved a more desirable meeting place, and secured an option on a lot. They were organized into teams and raised the money to pay for it. J. L. Tyner, formerly superintendent of the North Park Sunday-school, took oversight of the work speaking for them each Sunday. The new building enterprise was undertaken. The cornerstone was laid August 8, by Austin Hunter and there were fourteen additions that night, ten by confession. The building was completed. It is a frame structure with basement under the entire building. It will seat 350 people. The entire property cost about \$3,000 and enough money was raised to pay for it entirely and to purchase the adjoining lot. It was dedicated by L. L. Carpenter. It is in a good growing addition and is sixteen blocks away from any of our Indianapolis churches. It has about seventy-five members and will doubtless make a rapid growth.

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As We Go to Press

Gison City, Ill., Nov. 21, 1909.—Closed at Canton with total of 301 new converts pledged more than \$1,000 to current expenses begin here today in tabernacle, no invitations.—William J. Lockart & Lintt.

Carlisle, Ind., November 8, 1909.—Three additions to the church here yesterday, one by confession and two by statement. One at Farmersburg since last report.—Leonard V. Barbre.

Wichita, Kans., Nov. 21.—Central Church, Wichita, becomes living link in Kansas missions; more than three hundred dollars city and the Christian women's board of missions.—Walter Scott Priest.

Twelve students have united with the Institute Church, Edwards, Miss., during three recent Lord's Days at regular services. Most of these twelve were in their first year Industrial Course and had been in attendance at the summer term. President J. B. Lehman is the minister.—T. M. Burgess.

Hastings, Neb., November 15.—Scoville evangelistic company here. Two hundred thirteen added in fifteen days of invitation. Continuing. Old building will be inadequate for increased congregation. Church has leased opera house for regular services following meeting. Schell tireless worker.

Lincoln, Neb., Nov. 21, 1909.—The second Lord's day of meeting with Herbert Yeull closed tonight with fifty-two added to date, twenty today, afternoon meeting at Oliver Theater; crowded with many taking it and for Christ not counted in above. Church overflowing. Yeull, addressing daily the many colleges of city. Never has the gospel

been preached with greater power in this university center and never more attentive hearers. We continue with expectancy in great joy. Buss and sturgis leaders of song.—H. H. Harmon,

Popular Bluffs, Mo., Nov. 21, 1909.—Wilson meeting still in progress; great interest and ninety-nine additions to date; Field gleaned by great meeting year ago. Wilson preached Gospel with power and is leading preachers to victory; Bible School enthusiasm at white heat; 400 in attendance this morning. Owen Walker ably leading the chorus. Church greatly strengthened. Meeting closes Wednesday night. Wilson begins at Sterling, Ill., on Sunday.—W. M. Baker, Minister.

Evangelist Charles Bloom closed a three weeks' meeting for the Christian Church in Canargo, Ill., Tuesday night, November 9. Immediate results were nineteen added, seven by letter and statement and twelve by confession and baptism. Dr. J. E. Powell and wife were present and assisted by song and exhortation the last three days of the meeting. L. B. Pickerill, the pastor and minister of this church, has in his ministry of one year and a half brought this church into active working order.

Louisville, Ky., Nov. 21, 1909.—Most cordial greeting here by brother E. L. Powell and great congregation; immense audiences yesterday eight additions seldom if ever had equal of spiritual preparation; there is surely great prospect. We go to McCaughey Theater Sunday evening. Church can accommodate crowds; we humbly and earnestly beg the prayers of all our people that souls may be truly won to our Lord and Christ's Kingdom extended.—Small and Schaffer, Evangelists.

N. S. Martz, an active member of the church at Tipton, Indiana, was elected mayor of that county seat town at the recent election.

In a recent sermon in the East End Church, Pittsburg, John R. Ewers made a strong suggestion for a Bethany College Social Settlement in Pittsburg. The idea was taken up by the newspapers and discussed.

J. N. Scholes, Newark, Ohio, has accepted a call to minister for the church at Bellaire, Ohio, after December 15. The Newark church will need a preacher after that date, but the Pulpit Supply Committee does not invite correspondence.

F. W. Collins, pastor at Garnett, Kans., reports that the Sunday-school there, of which L. F. Wildman is superintendent, has adopted a definite plan of grading. Nine persons have been added recently to the church fellowship, at regular services. In a service held at Coney, Kans., November 7, there were three confessions and baptisms.

J. W. Ross, pastor of the young church at Belen, New Mexico, writes about the difficulties and limitations of the work in that field. The town is new, and the Disciples are on the ground with the earliest comers. Twenty active persons constitute the membership with twenty-four in the C. E. Society and a Sunday-school attendance of about fifty. The infant church and earnest pastor have faith in God and believe that a valuable work will be done there.

H. M. Brooks who conducted the funeral service of C. C. Boyer, at the Pleasant Hill Church, near Paris, Ill., sends us an interesting obituary notice of the aged pioneer preacher. Mr. Boyer was seventy-two years old at his death, the father of eight children all of whom with their mother survive him. He united with the Christian Church in 1857 in Kansas and not long afterward was ordained to the ministry. One of his sons, Thomas A. Boyer, is now pastor of the First Christian Church, Oakland, Cal.

W. H. Smith, who came from Yale University to the Fourth Church, Indianapolis, two years ago, has resigned his pastorate and will accept another church. Mr. Smith has labored under the most discouraging conditions in Indianapolis; a condition that many of the men in that city feel could be met only by a change in the location of the church. This move, it seemed, could not be made at the present time. Mr. Smith felt, therefore, that he should not remain. He has the respect and utmost confidence of ministers of our churches in Indianapolis.

C. A. MacDonald, lately pastor at McKee's Rocks, Pa., is now actively engaged in the new work of which mention was recently made in these columns. Mr. MacDonald is a Sunday-school evangelist, or, as he seems to prefer, an educational evangelist. He has been conducting a series of meetings with A. R. Slicer's church in Dixon, Ill., where his work was very fruitful. We regret that an announcement of an open space in his schedule came too late for last week's issue else some church in or near Chicago might have been able to secure him for the two weeks before he begins his western trip, December 3. In his unique work Mrs. MacDonald cooperates with him.

C. G. Kindred's tenth anniversary as minister for Englewood Church will be marked by a general social to be held in the church building on Tuesday evening, November 30. A formal program of speech-making and responses, with music interspersed, will precede the social features of the evening. The occasion will serve also as a "good-bye" to Elder and Mrs. L. L. Crim,—for two decades

members of this church—who will remove early next month to Oklahoma, their future home. A note from W. P. Keeler says that our Chicago preachers are especially invited to come and bring with them a delegation from their flock. It is hoped that every church may be represented.

In opening his work in El Paso, Texas, P. J. Rice prints in the church leaflet a fine statement of his conception of the place of the church in the community, and the significance of the pastoral relation. Three words, he says, stand in the foreground as they enter upon their new work: "Consecration, Cooperation and Continuance. Consecration to Christ and to the church; cooperation in every worthy enterprise on the part of every member, and continuance in the service to which we have laid our hands and committed our lives." Mr. Rice reports the El Paso church as one of signal influence in the city and the outlook good for a fruitful work.

F. M. Green, well known throughout Ohio as one of the older and most successful pastors of the state, has for some months been in failing health, and it is now announced that he has been compelled to give up all public address, and can use his voice in conversation only to a limited extent. Mr. Green is now more than seventy-three years

old. As a youth he was fond of making public addresses, and because of his unusual ability in this direction was often pressed into service, both for school and church. Throughout his life Mr. Green has been a vigorous and progressive leader in the church, and in his declining years is surrounded by a great many friends drawn to him by his large public service.

James N. Lester of Denair, Cal., has accepted a call to the pastorate of Highland Street Church, Worcester, Mass. The vacancy was caused by the resignation of Austin P. Finley last July. The Highland Street Church extended a call to Mr. Lester about ten years ago, but at that time he was in ill health and was compelled to decline. He preached two sermons at the church last September, when on his way to the Centennial convention at Pittsburg. When Mr. Lester reached Pittsburg he found a call awaiting him from the Highland Street Church. He received his education at Eureka and Lake Forest, Ill., taking the degree of A. B. at the latter institution. His degree of A. M. came from Bethany College. He has held pastorates in Milford Hoopston and Waukegan, Ill., but has of late been residing in California, whither he went to regain his health. The new work in Worcester will begin about December 1.



We speak of the *good*
old days—the charming
graces and courtly ways.
—But do we forget
that they did not know

Uneda Biscuit

The Soda Cracker that is the de-
light of this day and generation.

NATIONAL BISCUIT COMPANY

Henry F. Kelch is closing his work at Tuscola, Ill.

W. L. Cowan of Albia, Ind., has accepted the work at Ludlow.

H. A. Morgan is now located in San Diego, where he succeeds Walter S. Martin.

The church at Muskogee, Okla., is building a \$35,000 house, and is one of the most modern in the Southwest.

Oliver M. Olds of Oakland, Cal., preached at the Sunset Church, San Francisco, November 7, morning and evening.

Charles O. Lee of Burlington, Ind., is conducting a teacher training class with sixty-six members.

Petersburg, Ill., is greatly enjoying their new house of worship recently dedicated by F. M. Rains. B. H. Sealock is pastor.

Miss Lura V. Thompson, state organizer, requests all the preachers in Illinois to preach a C. W. B. M. sermon some time during December.

The First and Second churches in Milwaukee cooperate in issuing a weekly paper, *The Messenger*. Claire Waite and Eugene N. Duty are the respective pastors.

The church at Illiopolis, Ill., is being repaired and will soon have a good building. Robert Sickles is the pastor and will hold a meeting following the dedication.

Every loyal church will plan for the C. W. B. M. day, December 3, or some Sunday in December. This "Day" is a big day in those churches which have learned its value.

Robert Lord Cave preached at Alameda, Cal., last Lord's Day evening during the absence of the pastor, H. J. Loken, who is now in a meeting with the Centennial Church, San Francisco.

B. H. Hayden writes that the Sunday-school at London, Ontario, has doubled its attendance since September 1. One confession was reported for the service November 7.

Mrs. Princess Long, California's gifted singer, has been visiting her old home in Paris, Ky., since the Pittsburg convention. She will return to her home at Long Beach in the near future.

A. M. Lindsey closed a good meeting with Fred V. Loos at Smithville, Mo., with sixty-four additions. At Mr. Lindsey's church, Clinton, Mo., fifty-one persons have been added in the past two months.

J. R. Evers, pastor of East End Church, Pittsburg, Pa., will deliver a series of lectures at Bethany College on social themes November 18 and 19. He will discuss "Tenement Houses" and "Social Settlements."

The union Christian Endeavor organization has set as its aim for 1910 "Fifty new societies, 2,500 new members and 100 new mission study classes." H. W. Hunter is the state superintendent to whom reports and inquiries should be sent.

The work in Nelsonville, Ohio, is going steadily forward. There were 124 men in the Berean Bible class last Sunday and 463 in the Bible-school. The Bible-school averaged for the summer months 95.5 per cent of the winter attendance. W. S. Cook is the energetic pastor.

W. H. Smith has just closed a successful work with the Fourth Church, Indianapolis, to which he came from Yale University two years ago. Mr. Smith is a cultured and efficient pastor. His friends and members of the church are grieved to have him sever his relationship as pastor.

J. H. Fuller of Monterey, Mexico, sends a card with the simple announcement of the

death of T. M. Westrup, November 15. This aged Christian missionary had reached his seventy-third year. The sympathy of the brotherhood goes out to the afflicted family.

The prospective union of the Baptist and Disciple church at Ladysmith, Wis., of which mention was made in these columns recently has become an established fact and R. E. Stevens of Georgia, has taken the responsibilities of pastor. May he and his people have guidance from the good spirit of Christ to weld and unify this Union church!

A. E. Dubber of Greeley, Colo., writes that he is prepared to conduct a bureau of pulpit supply. Ministers needing pulpits and churches in search of pastors will do well to correspond with Mr. Dubber as to their desires. A small fee of one dollar will be asked from each applicant—sufficient only to defray the expenses of the correspondence.

The resignation of I. N. McCash as pastor of the First Church, Berkeley, Cal., was presented to the congregation November 7. The resignation, reluctantly accepted, is to take effect December 15. Dr. McCash expects to move his family to Cincinnati, Ohio, which will be their future home. He takes up his new duties as secretary of the American Christian Missionary Society January 1.

J. E. Bell, formerly pastor at Salinas, Cal., has accepted a call to Imperial and is now on the ground and at work. As was announced at the time, the church and parsonage at this place were recently destroyed by fire, the total loss above insurance being about \$2,000. Since the fire the church has met in the auditorium, which has a seating capacity of 500.

Harry G. Hill of the Third Church, Indianapolis, is again answering many calls to address big men's meetings. He spoke before the colored Y. M. C. A. in his home city recently and will address a mass meeting at New Castle, Ind., November 22. He has been the first speaker at the latter place since the inauguration of the meetings.

The board of deacons of the Marshall Street Church, Richmond, Va., last week adopted a resolution unanimously endorsing and commending the work of their pastor, B. H. Melton. They also extended to Mr. Melton a call to remain as pastor of the church for the remainder of his life! Mr. Melton has just begun his eighth year as pastor of this church.

Information from F. B. Sapp of Fargo, N. D. is to the effect that the Hon. Fountain L. Thompson of Condo, N. D., recently appointed United States senator by Gov. Burke, is a member of the Christian church. He is one of the wealthy men of the state, coming from Illinois a score of years ago and taking a homestead. "His appointment," Mr. Sapp says, "seems to please both republicans and democrats."

Last week was a historic week in the life of the church at Centerville, Iowa, of which J. H. Booth is minister. During the week an enthusiastic men's meeting was held and a local brotherhood organized. Thirty-six men signed the covenant cards and became members of the Brotherhood. And on last Sunday more than \$600 was raised for home missions. This church supports two missionaries, Lewis Kopp, Fort Dodge, Iowa, and Mrs. R. D. McCoy, Drake College, Tokio, Japan.

We announced two weeks ago the resignation of J. M. Philputt from the Union Avenue Church, St. Louis, in order to make a long-desired trip to the Holy Land and Europe. Now comes word that the congregation unanimously adopted resolutions urging him to return to their pastorate after his

trip abroad. But Dr. Philputt feels that he ought not to be away from a work for which he is responsible for so long a time as he intends to be away. Hence he insisted upon his resignation being accepted.

Frank L. Van Voorhis of Shawnee and Ben F. Hill of Okmulgee, Okla., are exchanging meetings. Mr. Hill is now at Shawnee, and they are having splendid meetings. Together they will begin at Okmulgee, November 29, with Mr. Van Voorhis doing the preaching. This is especially complimentary to Mr. Van Voorhis, as he was formerly pastor at this place. Mr. Hill and his son will enter the evangelistic field January 1.

The church at Vacaville, Cal., has decided to bulk the missionary offerings into one, to be divided between the various missionary interests of our churches. Sunday, March 14, was their annual missionary day. Dr. H. H. Guy was with them and delighted all by his two masterful addresses. The offering was over \$220 in cash and pledges. The pastor, Frank E. Boren, believes this is larger than the aggregate of separate offerings would have been. He feels that the plan has worked well. With their C. W. B. M. offerings for the year, this will make about \$300 for a church of 150 members.

The Christian Ministers' Association of Indianapolis, recently passed resolutions commending the wisdom of the proposed unification of all the organized interests under one or two boards, "and that we heartily endorse any effort for real unification and simplification of our organized interests." The resolutions were passed by unanimous vote with twenty-eight present and are signed by Charles M. Fillmore, president, and Clay Trusty, secretary. No doubt this progressive ministers' association points the way for one of the most urgent practical reforms in the brotherhood.

The graceful act of one of the closing services of the Centennial convention in starting a fund to pay the expenses of Secretary W. R. Warren on a trip through the Holy Land has been commended on all hands. Mr. Warren gave himself body and soul to the business of making a success of this great convention. His weariness was apparent to all who saw him at Pittsburg. Wallace Tharp who received the cash and pledges proffered there reports that he now has \$554. It will require not less than \$750 for Mr. Warren to make the tour. He should have \$1,000. The words of Charles S. Medbury, president of the Centennial convention, printed elsewhere, will no doubt quicken many who were not there to send in their contributions.

T. J. Golightly, for two years pastor at Shenandoah, Iowa, has resigned. Some competent pastor will be greatly needed there to care for the harvest gathered in the meetings held by E. E. Violett which closed November 11. Mr. Golightly says the meetings had to close just when the interest was highest and the people were yielding. Twenty-two responded to the invitation. The pastor speaks as follows concerning the evangelist: "Mr. Violett did not preach even one weak sermon, they were all splendid utterances. He does not try to move men's emotions before he has convinced them of the righteousness and reasonableness of the gospel's claim. His indictment of sin was tremendous; his knowledge of the Scriptures is marvelous; he seems to be able to quote any passage at a moment's notice, he always reads his Scripture lesson from memory. Any true report of the meeting would seem to indicate that it was spectacular. It was not so in the least. Everything was forgotten but the message and the burning earnestness with which it was uttered. Mr. Dakin proved himself a splendid soloist and leader."

The R. A. Long Proposition and the Bible College of Missouri.

The generous proposition of Brother Long is before the brotherhood of our Missouri churches. Its magnanimity appeals to the dignity of a great people and provokes their hearty response. The greatness and the glory of such an enterprise will suffer no lagging. Surely, a people with the vision of the Kingdom of God and with the means at their command will arise in might to meet this proposition and assert their right to the glorious inheritance bequeathed through the grace of God. There should be no stint in the effort. The call spells unbounded opportunity. The day of greater achievements is before us. The King takes the initiative in giving his life on the cross. He compasses the world in his purpose. He bids us follow Him whithersoever He goeth. O, the inspiration, the thrill that comes of a mighty effort for him should make our present undertaking a supreme joy. Yea, and the faith we have in Him gives the assurance of certain victory. Neosho, Mo. J. M. Hunley.

A STUDENT'S TESTIMONY.

What I Heard—and—What I Saw.

Four years ago I entered the University of Missouri. Before doing so these are some of the things I heard:

1. The University of Missouri is a "godless institution." Its teachings are misleading to the Christian and are encouraged to the non-believer. Its teachings should be shunned, or taken with antidotes.

2. The students of the University have no opportunity for instruction in a religious way. They get their secular education and go away without ever touching the great fields of religious thought; and, as a consequence, go to their callings with the religious side undeveloped.

When I came to Columbia these are some of the things I saw:

1. Just across the street from the University there was a beautiful stone building, erected to the memory of the Man of Galilee, and for the service of the state. It was the home of the Bible College of Missouri.

2. The site of this school had been chosen for three reasons: (a) The founders of this Bible College realized that the university is not the "godless institution" some of our earnest brethren believed, and that many of the best minds are coming to this university for instruction. They wished to know these young minds. (b) They realized that these young minds lost much, both for themselves and for the Cause in going out to their work without some opportunity to learn of the things best worth while. They wished to teach these young minds. (c) There was a small but increasing number of young men preparing for the service of God's church. They wished to give these the opportunity of studying under the best instructors the money of the state of Missouri can hire, and thereby leave the Bible College free to give its efforts to strictly theological work.

3. During these four years the work of the Bible College has not been in vain. (a) It has been a leavening and uplifting force in my own life. What I might have been without it I do not know. But this I do know: Instead of cutting loose in the cold sea of pure scholarship I have learned that I cannot go so far there that the spirit of God and His Son will be unable to guide, direct and inspire. (b) In proportion to its enrollment and length of life it has sent out more missionaries than any other school in our brotherhood. (c) It has lifted itself from a position of small notice to that of a powerful factor in the university and city life. Yearly its enrollment increases and its activities are more noticed. Yearly the Spirit of God working through it touches some phase of our state life in a new and telling way. Its Christ has shown Himself to be still the Christ of the multitude, of the rich and the poor, of the honored and the obscure. It is realizing the aim of its founders. It has proved that all people still desire to hear of the Man of Galilee, and that in close proximity to the university it can do a work our segregated schools can never do.

May the silent and beautiful front of its building ever continue to look down into the campus of Missouri's greatest school to inspire to high ideals, and to win to itself affection and gratitude.

These are some of the things I saw at Columbia. They inspire me to feel that this busy world of ours is in no danger of forgetting the Prince of Peace. Brethren, are these not good things to have seen, and to have experienced? Are they not worthy to continue? Then will you not take the word of one who is, and has been long on the ground; and lend your voices, your hands, and your means to their preservation and up-building.

E. E. Chiles,
Student at Columbia, Mo.

The above letters, one from a pastor, the other from a student in the Bible College, speak for themselves. They most forcibly present the opportunity that is now ours, and the great need for the increase in the endowment of the Bible College. Brethren the time is short. We have only about half of the \$50,000 needed in order to secure the \$50,000 offered by Brother Long. It cannot be that the brethren will see this effort fail. Let every church, every pastor and every individual feel the burden of responsibility and in faith and love give as the Lord has prospered him.

G. D. Edwards.

Southern California

I have just returned from the twentieth annual Sunday-school convention of Southern California, at Riverside, where, a few years ago, President Roosevelt transplanted the parent navel orange tree in the courtyard of the famous Glenwood Hotel. In enthusiasm, fraternal spirit, excellence of program this convention was pronounced by national Sunday-school workers one of the most remarkable they ever attended. In teacher training, adult Bible classes, and those things that mean most in the modern Sunday-school movement, Southern California stands first of all the states according to the number of schools.

"Our people" have gone into this Sunday-school movement heart and soul. Our plea for union has here found itself in the realm of the Sunday-school. One-fourth of our pastors in Southern California were present. They constituted one-fifth of all the preachers present.

A Good Investment!

145 CHURCH BUILDINGS ERECTED WITH OUR ANNUITY FUND

THE ANNUITY PLAN

What It Is!

How It Works!

In Our Church Extension Fund at Kansas City, Mo.

WHAT IT IS—Through our Annuity Plan you can administer upon your own estate by putting your money into our Church Extension Fund. This is far better than making a bequest, because the Board will pay you 6 per cent. in semi-annual payments, if you are fifty years old, or more, and the interest will be paid to your wife if she survives you. Between the ages of forty and forty-nine the rate is 5 per cent, and 4 per cent. between the ages of twenty-one and thirty-nine.

ITS GREAT ADVANTAGES TO YOU:

1. You can see your money work while you live.
2. You have no trouble or losses in making reinvestments.
3. You have no taxes nor attorney's fees to pay and your income is regular.
4. The Society is perpetual and is incorporated. Its funds are perpetual and are loaned only on first mortgages where titles are absolutely good.
5. Your money is safe because the Annuity Bond which the Board issues you is as good as a Government Bond because it is backed up by all of the assets of the Fund, which now amount to \$650,000 and which will constantly increase.
6. We receive remittances of \$1,000, or as many hundreds or thousands as you can send, and your money will be received at any time and the Bond will be dated so that your interest begins at once.

HOW YOUR MONEY WORKS—The Board does not invest your money in some secular enterprise and WAIT FOR YOU TO DIE before using it in the work of Church Extension. All of our Annuity money is loaned at 6 per cent to aid promising congregations to build. The money is returned by the churches using it in five equal, annual installments, and as fast as it returns it goes out again and again to build churches. Your money is thus in a PERPETUAL WHIRL OF DOING GOOD, because we have more demands for Annuity money than we can answer. Our mission churches in the new Southwest are glad to get Annuity money from the Board of Church Extension and pay 6 per cent, which is only 2 per cent more than is charged for the regular funds. They then have their loans in the hands of their friends.

Our Annuity Fund has received 260 gifts and \$256,363, and 145 church buildings have been erected by Annuity Funds alone.

We can use \$100,000 this year. Send remittances at once and give your full legal name and your age. Remit to

G. W. MUCKLEY, Cor. Sec., 500 WATER WORKS BLDG., KANSAS CITY, MO.

Our own C. C. Chapman, president of the convention, could not be present. R. P. Shepherd of Pomona presided in his stead. Brother Shepherd is also superintendent of teacher training and has large interdenominational classes in Pomona and Los Angeles. W. C. Pearce of Chicago, prince among Sunday-school men, was present and contributed greatly to the success of the program.

Among other of our workers on the program, specialists in different lines, were E. W. Thornton, Los Angeles, G. M. Anderson, Riverside; F. M. Rogers, Long Beach, and Dan Trundle, Rialto. None of these men thought of themselves, nor were they thought of as "Disciples" in any distinctive sense. In finest fraternal spirit they were there to serve. The Sunday-school is one of the open doors through which shall come that unity for which the Master prayed "that the world may believe." Coming close to the feet of Jesus in the study of his word we shall one day look up into his face and discover that we are one in him and he is one in us. Then, ceasing to wrangle and to vilify our brother, we shall carry the story of the Saviour's love to the whole creation.

The First Church of Long Beach has arranged with Mrs. Princess C. Long to become assistant pastor to F. M. Rogers. This will be a rare combination. Mrs. Long will assist E. N. Philipps in a meeting at Oxnard in December. She will begin her new duties with the Long Beach church the first of the year, assisting the pastor in a meeting in January.

S. M. Martin is with A. C. Smither in a meeting at the First Church, Los Angeles. There were seven added the first day.

Sumner T. Martin is in a meeting with the El Centro Church.

On a recent Sunday Dan Trundle and the Rialto Church resolved to pay off their debt of \$2,400—and did it.

"Echoes from Pittsburgh" were brought to the last monthly preachers' meeting by A. C. Smither, R. P. Shepherd, L. J. McConnell, Grant K. Lewis, Mrs. W. R. Harper and Mrs. Princess C. Long.

The December preachers' meeting will be devoted in part to a farewell reception to Grant K. Lewis, as he will leave soon afterward for his new work in Cincinnati. Oceanside, Cal. Oscar Sweeney.

The Breeden-Gardner Meeting at Liberty, Mo.

H. O. Breeden and W. A. Gardner have just closed a meeting with the church here. Beginning the first Sunday after the Centennial convention and continuing until Sunday, November 14, they have led this church in one of the best meetings in its history. The meeting was conducted on a high plane. No sensational or questionable methods were used, no unworthy motives appealed to, but with singular power the gospel, in its vitality and strength, was presented in sermon and song. The numerical results were fifty-five additions to the congregation. The other results include a toning up of the entire life of the church, and the deepening of the hold of the Master on all who came under the influence of the meeting.

Dr. Breeden is so well and widely known that I feel it is unnecessary for me to write at any length as to his ability in presenting Christ to men. He is a master workman, one who, knowing and rightly using the Word of God, has no need to be ashamed. He seems to know the Word almost in its entirety, and all his readings from it are wholly from memory. His quiet, dignified style of preaching makes a powerful appeal to the minds and hearts of his hearers. With many others, I feel a regret that he is for a time leaving the evangelistic field for a return to the pastorate. He is filling a vacant place in our evangelism, and is badly needed.

W. A. Gardner, of Millersburg, Ky., who had charge of the music, is worthy of high praise. He is a devout Christian, humble, tractable, capable of doing many things well, and leads the music with dignity and effectiveness. His cornet solos are superb, and add much to the attractiveness of the music.

I wish to record my high appreciation of the service these two good men have rendered here, and to bear testimony that in every way their meeting has been a blessing to the church and to the community. I feel that from now on the Liberty Church will be able to do better work and more of it because of the inspiration of this meeting.

Robert Graham Frank.

Six Years in Columbus, Ohio

Yesterday closed six years and six weeks work in Columbus. These have been years of toil and some victory. Our Bible-school has more than doubled in enrollment and attendance. Our C. W. B. M. has grown to be more than three times as large. Four hundred and eighteen were baptized into Christ and one thousand received into fellowship, enjoyed for our National conventions. This section gave way to one of the handsomest buildings in the land, the plant being well worth \$60,000. I have sought to give our glorious plea a hearing and a standing it deserves in this beautiful capital of Ohio. God has richly blessed our labors together and I leave for Wichita Tuesday morning with the love and prayers of the whole church and community, for which I greatly rejoice.

Walter Scott Priest.

A Short Stop at Topeka

A dedicatory service at Manhattan, Kans., November 14, enabled me to spend a few hours in Topeka, nearby, where our next

National Convention will be held. Already the wheels of preparation have begun to go round. The general committee has been organized. The Hon. J. W. Gowing, a leading member of the Christian Church, and a prominent business man in Topeka, has been elected chairman; Charles A. Finch, the pastor of our First Church, has been appointed secretary. A convention bureau with a well appointed office will be established soon after the holidays.

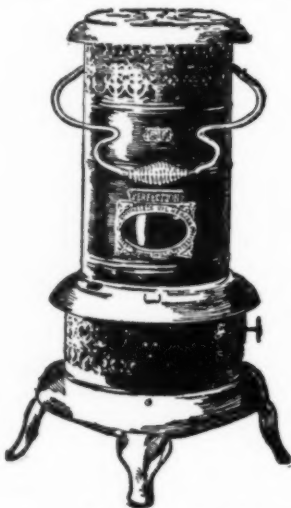
The splendid auditorium, which has already been secured for the sessions of the convention is equal to the best we have ever enjoyed for our National Conventions. It will accommodate four thousand. The location, the light, heating, ventilation, seating and the acoustics are all ideal. The large organ is an exceptional feature. The beautiful capitol building nearby will probably be used for general headquarters,—registration, postoffice, exhibits, etc. The senate chamber and the house of representatives can be admirably used by boards of managers and for other important meetings. A number of large church buildings, including our own, are close to the capitol.

The Commercial Club and the citizens generally are already taking a lively interest in the convention.

Topeka is on four of the leading trans-continental railways and enjoys a train service unequalled in the world. It is easy to reach Topeka, and it is a charming place to abide. It is without question one of the most delightful cities in all America.

What crowds of our brethren will be in

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By a Layman.

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the Sunflower capital in October, 1910! No doubt the attendance will reach 10,000 or more. This is the slogan of the Topeka brethren. They will make the convention well known. They are fully awake to the situation,—no question about that. Those who came in contact with Charles A. Finch and other alert representatives at Norfolk, New Orleans and Pittsburg do not have to be reminded of this.

Kansas stands for the very best things known to the life of our American Republic. Our own large-hearted brethren with an unstinted hospitality will welcome the people from every quarter. F. M. Rains, Cincinnati, Ohio.

W. R. Warren to the Holy Land.

One of the delightful incidents of our Pittsburgh fellowship was the proposal of Brother Tharp that a fund be raised to give our faithful Centennial secretary, W. R. Warren, a trip to the Holy Land. The unselfish pleasure of the Pittsburgh committee in this proposal was one of the fine things about it, but the very finest thing of all was the opening up of an opportunity by which a great host of us may express, in a telling way, our appreciation of Brother Warren's loving and tireless service. We owe this man of God so much. He not only labored hard but he kept things on a high level. Even if we could do so, we would not tear from the records of our people one communication he sent to the churches. Nor did he ever shame us in a single public utterance. Ruggedly true to distinctive things held precious among us, his representative ministry gave no offense anywhere, but rather challenged thought. It is good to honor one so worthy and so faithful. We need to feel and voice deep gratitude even more than Brother Warren needs the rest our gifts will bring.

Charles S. Medbury.

Education Day in Illinois.

Education day ought to be made the great day of the year in Illinois this missionary year. There are almost 800 churches with a membership of 100,000 in this state. The

DURING SLEEP

Nature Repairs the Human Engine.

The activities of the day cause more or less waste of tissues in the human engine, which is repaired at night during sleep.

The man or woman who can sleep well at night, is sure of the necessary repairs, other things being right, to make each day a time of usefulness and living a real joy.

But let insomnia get hold of you, and the struggle begins, of trying to work with a machine out of repair. A Nebr. woman's experience with coffee as a producer of insomnia is interesting. She says:

"I used to be a coffee drinker and was so nervous I could not sleep at night before about 12 o'clock, unless I would take some medicine. I was under the doctor's care for about 5 years and my weight got down to 82 lbs.

"The doctor said I would have to quit drinking coffee. Then my father got to me try Postum, which he said had done wonders for him. I am past 43 and before I quit drinking coffee, my heart would jump and flutter at times, miss a beat, then beat so fast I could hardly breathe in enough air and I would get smothered.

"My tongue would get so stiff I could not talk and I could not hold a glass to drink from. Since I have been drinking Postum, in place of coffee, I can sleep sound any time I lie down, and I feel I owe everything to Postum. I now weigh 120 lbs. and am well."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Disciples have but one college. They ought to demonstrate what could be done for the college with a popular free will offering. We are asking the churches for \$6,000. I presume a great many churches will feel that this is a big amount, but it is an average of only six cents each for our membership in Illinois. Without doubt there are a great many who will not pay the six cents. This makes it necessary for others to be more liberal. We are going to give the churches the greatest opportunity they ever had. The preachers will be supplied with information on every point connected with our work. We are going into the campaign to win. A large education day offering is more necessary this year than ever. While we are busily engaged raising endowment, the danger is that we will neglect the necessary income to keep the college from becoming further involved in debt. These lines of course are written for Illinois Disciples, but if they shall inspire the members of the church in other states to do larger things for their schools, we will be more than gratified with the results. Let everybody prepare for Education Day, January 16, 1910.

H. H. Peters.

Foreign Missionary Rallies.

The Foreign Christian Missionary Society is to conduct a wide campaign of educational rallies or institutes this winter. All day sessions will be held in each center. There will be night meetings also with new stereopticon and moving picture views of the foreign work. Missionaries will speak, also visiting preachers. There will be on exhibition many curios, maps and charts. Surrounding churches are invited to send delegates to these rallies at the principal centers.

Secretary E. W. Allen and A. F. Hensley of Africa are conducting these rallies in the southwest. Secretary Stephen J. Corey, F. E. Hagin of Japan and M. D. Adams of India are conducting them in the south and central states. After the holidays President McLean and two missionaries will also be on the field.

The following are the rallies conducted by Stephen J. Corey, F. E. Hagin and M. D. Adams:

Nov. 17—Cynthiana, Ky.
Nov. 18—Emmence, Ky.
Nov. 19—Winchester, Ky.
Nov. 22—Danville, Ky.
Nov. 23—Johnson City, Ky.
Nov. 24—Briston, Tenn.
Nov. 25—Kimberlin Heights, Tenn.
Nov. 26—Winder, Ga.
Nov. 28—Atlanta, Ga.
Nov. 30—Chattanooga, Tenn.
Dec. 1—Nashville, Tenn.
Dec. 3—Mayfield, Ky.
Dec. 6—Evansville, Ind.
Dec. 7—Mt. Carmel, Ill.
Dec. 8—Lawrenceville, Ill.
Dec. 9—Terre Haute, Ind.
Dec. 10—Bloomington, Ind.
Dec. 12—New Albany, Ind.
Dec. 14—Shelbyville, Ind.
Dec. 15—Wabash, Ind.
Dec. 16—Anderson, Ind.
Dec. 17—Muncie, Ind.
Dec. 20—Indianapolis, Ind.
Dec. 21—Crawfordsville, Ind.
Dec. 22—Tipton, Ind.

The following are the rallies conducted by E. W. Allen and A. F. Hensley. Many of these are two-day meetings:

Nov. 17—Ft. Worth, Tex. (Magnolia Ave.)
Nov. 18—Ft. Worth, Tex. (First).
Nov. 19, 21—Weatherford, Tex.
Nov. 21—Midland, Tex.
Nov. 22, 23—Waco, Tex.
Nov. 24, 25—Temple, Tex.
Nov. 26, 28—Lampasas, Tex.
Nov. 28—Taylor, Tex.
Nov. 29—Austin, Tex.
Nov. 30, Dec. 1—Houston, Tex.
Dec. 2, 3—Beaumont, Tex.
Dec. 5—Dallas, Tex.
Dec. 5—Corsicana, Tex.
Dec. 6, 7—Texarkana, Tex.
Dec. 6—Tyler, Tex.
Dec. 8, 9—Little Rock, Ark.
Dec. 10—Pine Bluff, Ark.
Dec. 12—Fort Smith, Ark.
Dec. 12—Fayetteville, Ark.
Dec. 12—South McAlester, Okla.
Dec. 14—Shawnee, Okla.
Dec. 15—Tulsa, Okla.
Dec. 16—Guthrie, Okla.
Dec. 17—Norman, Okla.
Nov. 19—Chickasha, Okla.
Dec. 20—Lawton, Okla.

No action, whether foul or fair, Is ever done, but it leaves somewhere A record, written by fingers ghostly As a blessing or a curse, and mostly In the greater weakness or greater strength Of the acts which follow it.

—Selected.



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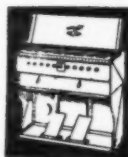
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